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# THE MISSIONARY HERALD



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THE  
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EIGHT MONTHS. — The receipts for the first two thirds of our financial year, including eight thousand dollars from Memorial Thank-offerings, are only thirteen thousand in advance of the receipts for the same period last year. We look to pastors and officers of churches for special efforts to secure generous contributions during the remaining four months. A marked advance in this direction is imperatively needed.

THE Board has lost a firm friend and a liberal contributor in the death of the venerable Eleazer Porter, of Hadley, Massachusetts. Deacon Porter has been for many years a Corporate Member of the Board and was seldom absent from its annual meetings. May the Lord raise up many like-minded men who shall live for Christ and his Church.

A NOTE from Dr. Hyde, of Honolulu, reports that "news has just come that on March 6 the bottom fell out of the volcano, and that Kilauea is now only a black hole in the ground, no lava, no fire to be seen. But such phenomena have been seen before, and the wonderful crater may fill up again and be active once more. There were forty-nine earthquakes on the island of Hawaii at the time, and probably some new vent opened for the subterranean fires."

IT is a matter for devout thankfulness to learn by a telegram sent by Sir John Kirk, at Zanzibar, to the English Church Missionary Society, that letters have been received from Uganda dated December 26 — nearly two months after the killing of Bishop Hannington. No items of news are given in the telegram save the statement that matters were still unsettled at Uganda, and that the three missionaries — Messrs. Mackay, O'Flaherty, and Ashe — were alive and safe. This is good news indeed. It may now be reasonably hoped that the mission will not be broken up. Few additional details have been received as to the slaughter of Bishop Hannington and his men. The reports of the carriers are hopelessly irreconcilable. But there is now no reason to question the fact of his death, inasmuch as the report comes also by way of Uganda.

A RECENT call made to the Sunday-school children of the Baptist denomination, for a special subscription of ten cents each for the Missionary Union, has already netted the sum of \$13,685, and the responses are still coming in.



LAST month it was reported that in the two weeks subsequent to the receipt of the news of Bishop Hannington's death the Church Missionary Society received twenty-six fresh offers of service. We now learn that within the four weeks subsequent there were *fifty-three offers*. The Church Missionary Society may reasonably raise the question now what it shall do for the increase of its funds if the increase of its missionaries is to go on at this rate. He who has supplied the men will doubtless also supply the means for prosecuting His work.

EGYPT and especially the American United Presbyterian Mission in that land have suffered a serious loss in the death of Rev. Dr. John Hogg, who died at Asyoot on February 27. It is largely due to the indefatigable energy and ability of Dr. Hogg that the mission in Egypt has met with such marked success. He has preached all along the Nile from Assouan to Cairo, and the college at Asyoot, of which he has been for some years the head, had at last reports 338 students. At his funeral, according to an account given by Rev. Dr. I. G. Bliss, a thousand people were crowded into the chapel and more than a thousand outside. The mudir of the district and his escort were present, and listened most attentively. At another crowded public service which was held, the mudir was again present with his attendants, and afterward *walked* to the city limits, where they mounted their horses and followed the remains, together with a vast crowd, to the distant grave on the mountain-side. Dr. Bliss says that there is mourning from one end of the land to the other over the loss they have sustained. Even far down on the Delta it is reported that the people cried and mourned as if their own father had died. This is a wonderful story in view of the opposition which the mission has heretofore encountered, and it indicates both the character of the man and the power of the gospel which he so faithfully preached.

A DELIGHTFUL Mayday celebration was held by the Mission Circles of Boston and vicinity under the direction of the Woman's Board of Missions, at which the Berkeley-street Church was crowded by the children and their friends. A more animated scene it would be difficult to imagine than that which greeted the eye when two or three score of Mission Circles with their banners filed into the church, completely filling not only the floor but also the gallery of the large edifice. Dr. Alden presided, and the services consisted of the singing of original hymns composed by Rev. Dr. S. F. Smith and Professor Sherwin, addresses by Rev. Mr. Chandler, of Madura, Dr. Pease, of Micronesia, and Secretary Smith of the Board, together with several exercises illustrative of mission work, all of which deeply interested the great audience. The enthusiasm of the children was aroused to the highest pitch when a plan was proposed for aiding in the building of a home for the Girls' Boarding School on Kusaie, specially designed for girls of the Marshall and Gilbert Islands. It would seem from the numerous offers sent to the platform that enough doors and windows and stairs and floors and shingles were taken to nearly complete the edifice. But other portions of the building yet remain to be provided for, so that those who were not present at the Mayday celebration may have a share in the Girls' School on Kusaie.



SEVERAL Presbyterian publications are debating the question of the consolidation of the missionary magazines, home and foreign, of the denomination. It is not, perhaps, a matter in which our advice is called for, but we are constrained to say that if the Presbyterians secure a better magazine for their churches than is their excellent *Foreign Missionary*, they will succeed better than we think they will. When every profession and every trade, we might almost say every branch of every trade, has its organ; when every school of philosophy and theology has its magazine, is it to be counted too much when a great church of over six hundred thousand members has one magazine devoted entirely to its foreign missionary work? We fear that the suggestion springs from a lack of due appreciation of the vast work in foreign lands to which the Church of Christ is called.

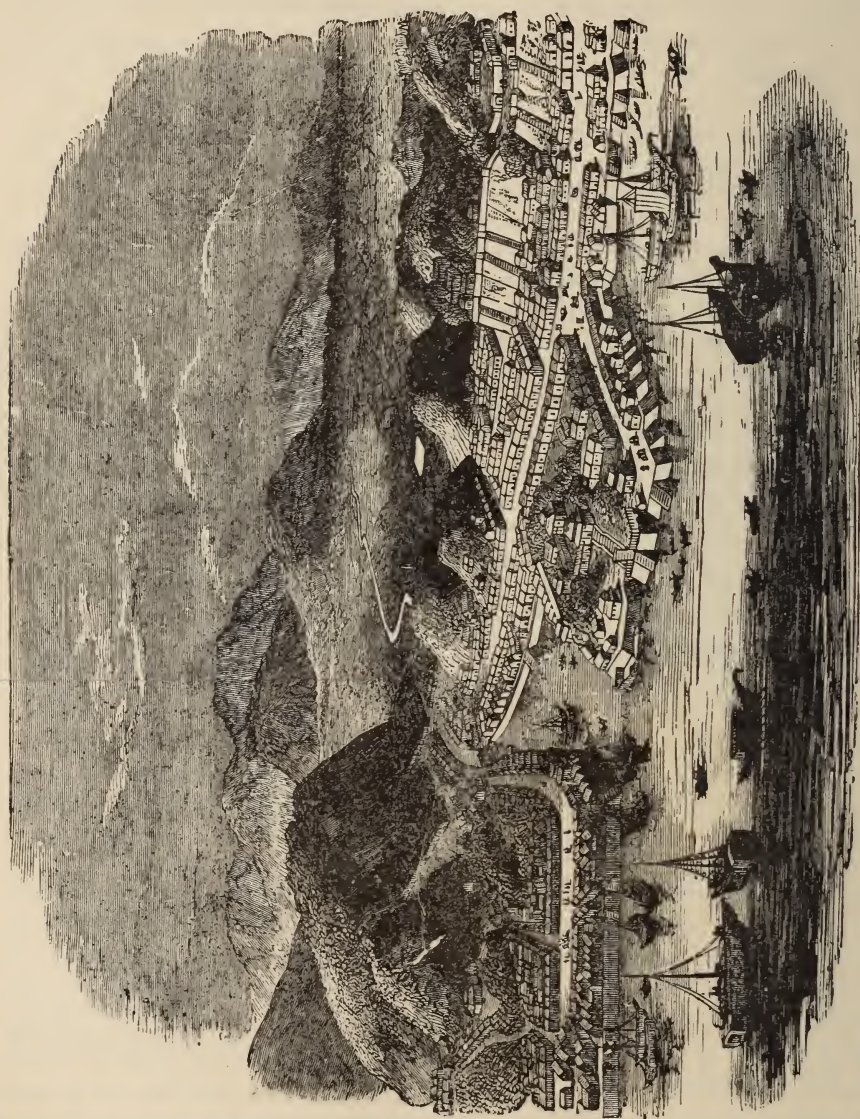
TWENTY-TWO thousand lives are lost annually in India through the bite of venomous serpents or by wild beasts. Officials are seeking a remedy for this loss, thus far without avail. While commending such efforts Mr. Howland, of Ceylon, pertinently asks: "What complete remedy can there be until the belief of the cobra-worshiping Hindu is changed?" Serpents will live so long as men reverence them, and so long as they live they will bite. What India needs to save her from this fearful loss of life is a new religious faith. And yet there are those who tell us that the faith they have is good enough for them. One would think it sufficient answer to this assertion to point to the more than twenty regiments of men dying annually the victims of a senseless superstition.

WE call attention to the article on another page presenting a call for a Special Day of Prayer in behalf of Foreign Missions, international in its character. The suggestion originated in Great Britain and has been heartily responded to by the Prudential Committee of the American Board. We shall hope to hear of the adoption of the suggestion by a large number of Christians in all parts of the world.

As we go to press tidings are daily expected of the arrival of the *Morning Star* at Honolulu. A letter from Mr. Logan, dated Ruk, January 14, has been received by way of Hong Kong. The health of Mr. Logan and his family has been good, but the native helpers at the Mortlock Islands and Ruk have suffered much from sickness. Some of these helpers have disappointed the expectations of the missionaries, while others are doing a satisfactory work. Mr. Logan is cheered by the outlook, and says that nothing is needed to insure success except a sufficient force of faithful native helpers. The school, which closed on Christmas day, was well sustained throughout. There are now three trading stations in the Ruk Archipelago.

THE aged Japanese Christian, referred to in Mr. Neesima's letter given in our last number as building a church and a schoolhouse in imitation of what the Pilgrim Fathers did, has died since that letter was written. Mr. Learned writes that it was the custom of this man to abstain from amusements and dissipations, and regularly to keep an account of all the money which he would probably have spent for these amusements, and from these savings he made his large gifts. He carried his Pilgrim spirit all through his life.

THE western entrance to the famous "Inland Sea" of Japan is through the Straits of Shimonoseki, which separate the main land from the great island of Kiushiu. These straits are not more than half a mile wide at one point, and a swift tide rushes through them all the while, either eastward or westward. Below



SHIMONOSEKI, JAPAN.

is a picture of the town of Shimonoseki, situated upon the northern bank near the eastern end of the straits. The steamers on which our missionaries pass often stop at this place, so that they frequently mention it in their letters, though it is not an "open port" at which they are allowed to reside. The scenery in this part of Japan bordering upon the Inland Sea is said to be of extraordinary beauty.



THE Map of Central and Southern Africa was the first issued in the series of Wall Maps prepared by the American Board. Since that was published, both the East Central and West Central African Missions have been established, and a new map is needed to show these fields. We have in course of preparation, *to be ready by July 1*, a map the size of the old one (five feet, five inches, by four feet, six inches), with insets showing on an enlarged scale each of our three African Missions, the Zulu, the West Central, and East Central African. We wish it were possible to secure a map of the whole continent on the same scale, but its size and cost would be too great for practical use. The price of the map now in preparation will be, on paper, 75 cents; cloth, \$1.25.

FROM a list of twelve British, thirteen American, and four German Missionary Societies at work in India, given in *The Gospel in All Lands* for April, it appears that there are connected with these societies 695 male missionaries, 491 female missionaries, 8,518 native helpers, and 139,731 communicants. These reports, with a few exceptions, are from the statistics prepared in 1885. In 1881, according to the tables presented at the Calcutta Conference, there were in India 113,325, communicants. This indicates an increase of 26,046, or twenty-three per cent. within four years, and is a most encouraging statement.

THE condensed sketches of the several missions of the Board which have been presented in the *Missionary Herald* are issued separately in leaflet form, and we now have in this series sketches of the Zulu, the Micronesia, the Ceylon, the Madura, and the Maratha Missions. Others are in course of preparation and the set will be completed in due time.

THE English Church Missionary Society has been called upon to mourn the loss by death of its honored president, the Earl of Chichester, who died March 15. He was a "working president," having accepted the office in 1834, and having missed but a single anniversary meeting of the Society in the last fifty-one years. His eminent position and his sound judgment gave him great influence in the councils of the Society. It is said that it was his habit to take the missionary magazines and lay them open before him month by month, and pray by name for those mentioned in their pages. He was a true nobleman in every sense of the word.

AN expression used in our March number has been singularly misunderstood by one of our contemporaries. In referring to the threatened collapse at a mission station in Central Turkey unless aid was speedily sent them from this country, there was no thought of speaking of this work as declining, and that the call was for a forlorn hope. On the contrary, the work is expanding in a remarkable way, and the harvest is so great that the laborers have been broken in health in the effort to gather it, and hence have been obliged to leave the field, which needs reinforcements of men immediately. The station referred to is Marash, where Mr. Christie is bravely holding the fort, while his three associates have been compelled to leave for reasons of health.

THE Baptist Missionary Union rejoices in the closing of its financial year without a debt. One year ago its debt was over \$50,000, and a special appeal was made for its removal, with happy results. The donations of the present year were \$22,223.87, more than were ever before received from that source. We rejoice with the Union in this "turning of its captivity."

Two growing churches in Central Turkey are each needing a small bell for their houses of worship — one at Sis, the ancient capital of the Armenian kings of Cilicia, and the other at Tarsus. From \$35 to \$40 will be needed, in addition to what the people on the ground can raise, to secure such a bell as is required. Mr. Christie, of Marash, is persuaded that there are many persons in the United States who would like to aid these native Christians in sounding out a call of the gospel in these important towns of Central Turkey. We share his conviction, and shall be glad to hear the names of two donors who wish to give each a bell.

It is sometimes said that missionaries ought to adopt the customs and modes of life prevalent among the people to whom they go. In certain matters a very close conformity to the habits of the natives may be both proper and expedient, while in other points such conformity would be most unwise. A candidate for missionary service puts the case well when he says: "It is not necessary to live like the heathen to teach them to live like Christians."

It is reported that in the conferences of representative men of various Buddhist sects in Japan, a decision has been reached to send missionaries to America and Europe. This is the outcome of their deliberations as to methods for advancing their faith at home. There is much wisdom in this resolve, from their point of view. A non-missionary religion is in the jaws of death, and these Buddhists see that if they are to save their faith in Japan they must seek to propagate it abroad. We do not expect to see many apostles of Buddhism in the United States, but were Japan to send them we have little doubt that her own temples would see more worshipers, and that the national faith would not lose its hold so rapidly as is now the case. Would that all Christians throughout the world understood the truth that the best way to conserve their faith at home is to propagate it abroad.

ALL the information received from our new missions in Africa confirms the opinion that they are planted among races of special promise. It will be seen from letters of Mr. Wilcox and Mr. Richards that the natives about them are faithful and remarkably capable. Mr. Walter, on the West Coast, writes of a Bailundu lad who had been in his employ for nearly a year, who had just given three fourths of all he had been able to save during this period to buy a blanket for his old father. The people on both sides of the continent for whom our missions are laboring show signs of superiority both physically and mentally, and they seem to be more trustworthy and affectionate than most races of Africa. It is sad to learn that the Romish priests at Bihé, supported by the Portuguese government, are using rum instead of cloth for barter. It will make the work of evangelization much more difficult if the gospel is not planted in the interior before the vices of civilization are introduced.



## DAY OF SPECIAL PRAYER.

A SUGGESTION having come from Great Britain that some day should be agreed upon for general observance as a season of united prayer in behalf of foreign missions, the Prudential Committee of the American Board adopted the following resolution : —

*“Resolved, That the suggestion of a day of special prayer throughout the Protestant world in behalf of foreign missions meets with our hearty approval, and we take the liberty of naming the first Sunday of November next, the seventh of that month, as an appropriate time for such observance. We would further express the hope that all religious journals, and especially missionary magazines in different languages, will unite in recommending the observance of this day of concerted supplication for the universal outpouring of the Holy Spirit and for the speedy advancement of Christ’s kingdom among all nations and peoples of the earth.”*

Of all places in the universe the mercy-seat is the most appropriate for catholicity. Nor is there any more fitting subject for international fellowship than universal evangelization. The prophet Zechariah would seem to have intimated something of this kind : “Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.” The time may yet come when there shall be world’s conferences for joint, specific, concentrated supplication — supplication on a scale more nearly commensurate with the revealed scope and grandeur of the Messianic kingdom. “Thus saith the Lord of hosts : It shall come to pass that there shall come people, and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts.” Such a movement will indicate that deepened sense of dependence upon the God of missions, that fuller apprehension of Christ’s mediatorial efficiency, that firmer conviction of the need and power of prayer, which must precede and accompany the greater evangelistic triumphs of “latter days.” But without formal gatherings, there may be a simultaneous and consentaneous convention that shall be sublime in itself and mighty in its results. Our Lord Jesus himself prays : “That they all may be one ; as thou, Father, art in me, and I in thee, that they all may be one in us : *that the world may believe that thou hast sent me.*”

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A CONFERENCE OF THE MEXICAN MISSIONS OF THE  
AMERICAN BOARD.

BY SECRETARY N. G. CLARK, D.D.

CHIHUAHUA, April 5, 1886.

THE Mission Conference has just closed. The work in charge of the missions of the American Board in Mexico has been carefully reviewed, and plans and measures considered with reference to future operations. The interchange of thought and experience has been of the pleasantest character, and inspired new hope and courage. There were present of the Western Mexico Mission, Messrs.

Crawford and Howland; of the Northern Mission, Mr. Case from Parral and Mr. Eaton, of Chihuahua, besides the delegation from the Board — Mr. Burr, of the Prudential Committee, and the Senior Foreign Secretary. Mrs. Eaton and Miss Ferris were present at some of the sessions.

The Conference began on Wednesday, March 31, and formally closed its sessions on Saturday morning. On the Sabbath, different members of the Conference took part in organizing the First Evangelical Church of Christ in Chihuahua, the Secretary of the Board giving a charge to the church, and all uniting in a delightful communion service. The presence of Mr. Burr, a Christian layman from Boston, connected with well-known business enterprises, was a source of special pleasure to the little evangelical community. It gave them a new sense of Christian fellowship to see Mr. Burr distributing the elements at the Lord's table. Indeed, were nothing more to come from this visit than the new impulse given to the work of Christ in Chihuahua alone, it were worth all the time and labor it cost. The crowded house in the evening, the attendance of some never before seen at Protestant service, the large number of quiet listeners outside of the doors, were a delightful indication of the interest awakened.

The communion service of that Sabbath will long be remembered. Never have I realized more fully the transforming power of the gospel than when looking into the faces of that company of believers. The changed look, the sweet, calm, happy expression, the radiance of the new hopes and aspirations, gave delightful evidence to the life and joy of believers. About twenty were received on confession of faith, and eight were propounded for the next communion. Considering that it is but a little more than three years since work was begun here by missionaries, who had the language to learn, the prejudices of the people to overcome, and that Mr. and Mrs. Eaton have been practically alone for most of the time, the results compare favorably with any mission field of the Board. More than this, the coming of the Southern Methodists into the field within the past year has led to the withdrawal of fifteen or more from our congregation. While this denominational, divisive movement was somewhat discouraging to our missionaries, and seemed at first likely to distract and hinder the work in progress, the utmost care has been taken to prevent any appearance of opposing interests that should bring discredit on the evangelical cause.

It is hoped that within the year churches may be organized at two other points. The outlook for the Northern Mission is certainly one to encourage most vigorous effort. There is more intelligence among the people, and a better class is reached here, than in some other portions of the country. Public and private schools of high character have done much for the people of Chihuahua. The opening of the Mexican Central Railroad has brought the city into connection with the United States on the north, and with whatever of intellectual life and commercial activity may be found at the capital in the south. A new spirit of enterprise has thus been awakened in Chihuahua, and new importance therefore attaches to the work so happily begun for the spiritual welfare of the people.

Better days are in store for the Western Mexico Mission. It is evident that good foundations have been laid. Opposition of all sorts has been of no avail.

Quiet, persistent effort counts in the end. The churches already organized are made up of good material. If there is more bigotry to be overcome, it means that there is faith in something, and not blank indifference or skepticism. Those who believe can be relied on. The sacrifices made, the trials endured, purify and strengthen. So the delegates from the Western Mexico Mission return to a difficult but yet to a promising field, where good work in the spirit of Christ will tell to his praise.

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## RECENT POLITICAL CHANGES IN JAPAN.

AT the beginning of the present year an imperial rescript appeared in Japan which marked a step in advance on the part of the government, furnishing new evidence that it is the purpose of the leading men within the empire to adopt the political principles of the Western nations. The old ministry, with its Privy Council, has been set aside, and in its place a Cabinet like those of constitutional governments has been established. The Mikado calls upon his Ministers to shape their conduct of affairs in accordance with high principles of progressive reform. The decree announces the purpose to "put an end to confusion by clearly defining the controlling authority in each Department of State; to invite genius by careful selection; to remove obstruction by abolishing the circuitous methods which have created it; to proceed with urgent works by economizing expenditure; to promote efficiency in the public service by the strict enforcement of disciplinary rules; and by these means gradually to organize the whole administration."

An official paper from the Mikado states that "we have determined to apply reforms to the organization of our Cabinet, and to hold each and every one of our Ministers to the strictest responsibility to us, and to place a Minister-President at their head." The new Cabinet has eleven departments, at the head of which is Count Ito, the President, and thus premier of the country, doubtless the most progressive man in the empire. Next to Ito stands Count Inouye, Minister of Foreign Affairs. To those familiar with Japan, the names of these statesmen will give greatest hope for the new movement. Count Ito has been prominent in Japanese affairs for several years, and once visited the United States as Japanese Commissioner, his report resulting in the establishment of the mint of Japan. In 1873 he became Minister of Public Works. Count Inouye bears the marks of wounds received in the defence of his sovereign when efforts were made to assassinate him. His knowledge of the English language, like that of Count Ito, is complete, and both of these men are thoroughly imbued with the advanced spirit which now characterizes the nation. So far as religion is concerned, the government is strictly neutral, watching carefully the workings of the various religious systems, and purposing to deal fairly with them all.

But among the most hopeful features of the new *régime* is the appointment of Mr. Mori as the head of the Department of Education. Mr. Mori is well known in this country, having been the first Japanese appointed to a foreign mission, acting for some time as *chargé d'affaires* in Washington. While here he supervised the education of a large number of Japanese students then in the country.



He was specially connected with the effort made years ago in Japan to abolish the wearing of the two swords by the Samurai, and so aroused the opposition of his countrymen that his life was seriously in danger. The reform he endeavored to introduce has long since been accepted by the people, and they now recognize the breadth and wisdom of his plan. Prior to his recent promotion he had been Minister of Japan to China and an Assistant Secretary of Foreign Affairs. Since his new appointment he has issued an official order with reference to the organization of the Imperial University at Tokio. This university is to consist of five colleges in Tokio, one each for law, medicine, engineering, literature, and science, with affiliated institutions in four other cities. It is to be under the control of a body which shall be independent of ministerial changes, and yet it is to be distinctly an imperial university, and to afford instruction in such branches as may be useful to the state.

Within the few months that have elapsed since the appearance of this imperial rescript, the people have accepted the scheme in the spirit in which it was proposed. It is an important step in the preparation of the people for the Constituent Assembly which is to be chosen in 1890.

No nation on the face of the earth ought to be called upon to wait for the preaching of the gospel. There is, in a certain sense, a crisis in them all. But it seems that at the present time Japan least of all the nations can wait. Events move there with astonishing rapidity. The ferment of thought is unprecedented. The people are ready for something new. It is of the utmost consequence that in this crisis in Japan the gospel should be presented to its people now forsaking their own religions and asking for something better. It is such a day as will not be seen again in that land.

### "MISSIONS DO NOT PAY."

BY REV. ARTHUR H. SMITH, OF THE NORTH CHINA MISSION.

So we are often told. Suppose they do not pay, what then? Commercial statistics covering long periods of time show that a majority of persons who engage in trade fail. Is this fact conclusive against engaging in business? What it should be remembered that though missions to the heathen can be expected to "pay" in the same sense and to the same degree as Christian work among Christian people who have enjoyed Christian institutions for ages, there are some facts which should not be overlooked.

*The gospel is a civilizer.* Missions have a natural tendency to increase both production and consumption, upon which the well-being of the world depends. It has been estimated as the result of long experience that for every pound sterling which Great Britain expends on missions she receives ten pounds in return in the way of trade. There is the same tendency in missions everywhere. Even moneywise, missions have repaid manifold more than they have cost.

Moreover, missions have created a vast and valuable *literature* of their own — not to speak of numerous missionary biographies, some of which are among the most fascinating and inspiring contributions to Christian biography of the century. Consider the works on exploration, travel, ethnology, climatology, natural



history, geology, mineralogy, botany, languages, and many other subjects — works which but for missions would never have existed, but without which the world would be much the poorer. In this direction alone the world has had a manifold return for Christian missions.

We should remember also that missions accomplish much more than can be shown in tabulated results. The American Board is really many societies unified. Besides carrying on a vast evangelizing work through missionaries and native helpers in twenty-two missions, it is a great educational society, having fifty theological seminaries and higher schools, instructing two thousand young men, many of whom are fitting for the ministry; forty girls' schools, having seventeen hundred pupils; and more than eight hundred common schools, with over thirty-one thousand scholars. It is also a comprehensive Sabbath-school society and a publication society, preparing, printing, and putting into circulation tracts and newspapers in many languages. It is likewise a society for assisting in erecting buildings for churches and schools, aiding feeble churches and home missionary societies in foreign countries. It is also a medical missionary society, having missionary physicians in the care of dispensaries and hospitals in many lands. It is a charitable organization which ministers to the poor, the sick, and the oppressed, as opportunity offers.

Even in the line of direct evangelistic work, much of the results of labor can not be exhibited in statistics. In every heathen land, as in Christian countries, there is a large body of those who do not unite with any church, but who are greatly influenced by Christianity. In India, Turkey, Japan, China, and elsewhere, such persons are to be counted by thousands and tens of thousands. They are termed "adherents," and, although statistics generally take no account of them, they should be considered when the question is raised whether missions "pay."

Let us look a little more closely into the success of missions. At the last annual conference of the General Council of the Congregational Churches, it appeared that the average addition to all the Congregational churches in the United States was three persons to each church. Think of the expenditure involved in the work of each one of these churches. Does the expenditure "pay"?

The General Association of California reported for the year 1885: 339 net additions to 106 Congregational churches of that State, twenty-eight less than the average for the preceding five years. One third of the additions to all the churches were received by a single church in Oakland, and only twelve churches received ten or more to membership. Fifty churches out of 106 report no addition upon profession of faith. Does Congregationalism in California "pay"?

In the Presbyterian church of the United States in the year 1884-85 the number added on confession was six and one-half per cent. of the whole membership. The gain of their foreign missions, as a whole, for the same period was nearly eleven per cent., while individual missions doubled this average.

The Congregational churches of the United States reported, in the year 1885, a total membership of 418,564, with additions on confession during the previous year of 21,729. This is a growth of five per cent., or five and three-tenths additions to each ordained minister. In the mission churches under the care of the American Board, numbering 23,210 members, there were reported during

the same year 3,008 additions, an increase of eleven per cent., or nineteen and three-tenths converts to each ordained missionary.

It thus appears that, aside from the indirect benefits of Christian missions in extending trade and adding to the world's stock of knowledge, and altogether apart from the priceless reflex influence of this missionary work upon the churches at home, missions not only "pay," but that no evangelistic labor in Christian lands yields so good returns.

Reader, there are 856 millions of Pagans still sitting in heathen darkness. What are *you* doing toward sending them the gospel? Will you not give more, and pray more, that this gospel, which has done so much for you, may speedily be preached throughout all the world to every creature?

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### MRS. SOPHIA D. DAVIS, OF JAPAN.

THIS estimable missionary, wife of Rev. Jerome D. Davis, D.D., of Kioto, Japan, died at sea between Kobe and Yokohama, April 6, while on her way with her husband to the United States. Mrs. Davis was the daughter of Rev. Ephraim Strong, and was born at Napierville, Du Page County, Illinois, August 29, 1843. She was educated at Rockford Female Seminary, graduating therefrom in 1862, and remaining as a teacher several years. She was married to Mr. Davis, July 15, 1869, and went immediately with her husband to Cheyenne, Wyoming, where they endured hardness as pioneer missionaries for two years. In the parsonage which was built during those years, the faithful wife assisted in the work, driving every nail which the pastor did not drive.

In 1871 the call to the regions beyond was heard by these frontier missionaries, and they sailed in the autumn of that year for Japan. After four years spent in Kobe, they removed to Kioto to be connected with the Doshisha Training School. During the first winter they formed the only missionary family in the city. A preaching service was at once begun in their home, which soon increased to two hundred attendants. Then followed a period of six years characterized by great opposition to the preaching of the gospel and to the school on the part of the officials and the priests. The first year of their residence in Kioto over two thousand Japanese visited the foreign home, many of them from mere curiosity, and some to inquire after the truth. The meeting of these callers, exhibiting to them the foreign children and home, was largely the work of the wife and mother. She, also, for six or seven years, made a home for many of the unmarried ladies who came to the mission.

In the autumn of last year Mrs. Davis suffered much from insomnia. A month's sojourn with friends at Kobe did not afford relief, and as symptoms of serious mental depression appeared, a trip was taken to Shanghai in the hope that a change of air might restore the weary body and mind. But this hope was doomed to disappointment. A return to the United States was deemed imperative, though the hope of restoration was not sanguine. The end came sooner than was expected, but just as God willed it.

Mrs. Davis was ever cheerful, ever ready to meet with a smile, to sit down and interest, every Japanese who came to her home, and doing what she was

able in women's and children's meetings. A great company of women mourn her loss. A friend wrote only the next day after the news of her death was received: "It is very touching to hear the Japanese women pray for the family of her who gave her life for the Japanese." She is at rest from all her weariness and engaged in joyous, and doubtless higher, service, perhaps in teaching and training the great throng of little ones who go up from Japan, whom she loved so much while here on earth.

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### AN AFRICAN SUPERSTITION.

IN the midst of human corruptions it is doubtless possible to find certain redeeming features in every tribe, if not in every individual, of our race. Sometimes these favorable characteristics are presented as if the people who exhibit them did not need the Gospel of Christ. We have known of persons who have been so much impressed with certain good qualities exhibited by some African tribes that they openly affirmed that there was little occasion for the sending of missionaries to them. It is fitting, therefore, that the facts should be known. We may not shut our eyes to the sad features of heathenism, or, because our nerves are disturbed by the story of what is witnessed daily in pagan lands, suffer ourselves to be ignorant of the woes which we ought to do our utmost to relieve.

Our missionaries in West Central Africa, at Bailundu and Bihé, have not been slow to recognize the good traits of the people among whom they labor, but the following account of an occurrence accidentally witnessed by Mrs. Stover at Bailundu, in February last, will indicate the gross darkness in which the people live. Is it strange that our missionary concludes her account of the incident with the call to her sisters in this land to "beg our Father to send speedily by the hands of his servants the message of salvation to these poor creatures"? Here is her story:—

"Two weeks ago I went one morning at half-past eight, as usual, to sit for two or three hours with the women. Finding but two or three at the rocks, — where they pound their corn, — I tarried with them a few moments, and then proceeded to the village of Chilume. Out on a hill a few rods from the village I found a large concourse of people from several neighboring villages and kraals. One man and five women were sitting in a circle apart from the rest; as I came up the man looked at me and said: 'Ochimbanda,' which means doctor. I asked who was sick. He replied: 'Kapey's wife.' I looked at her and said: 'Are you sick?' She laughed, and replied, 'Yes.' I was greeted kindly by all, and the women invited me to sit on the grass in their company, but as I could not have so good a view of what was going on in the circle of 'doctors' I moved nearer them. I supposed the woman was ill and they were about to drive the disease from her, and counted myself fortunate in being an eyewitness to an 'ochimbanda case.' Hence I was not prepared for what followed.

"The 'doctors' were going through various performances, such as rubbing a white powder in the hands and blowing it in the air, rubbing themselves with herbs, passing fowls under the limbs, arms, etc., rubbing the fowls with the powder, tossing all in the air, calling on the spirits to leave Bailundu, etc. This



lasted some time, and when at length concluded, the woman in question — whom I will designate as Mrs. Kapey — went with an attendant to the village and brought out a large gourd of native beer. This was offered to me as it went from mouth to mouth, but was declined with thanks. While the company were drinking, the women scraped from the bark of some red roots which they had been using in their enchantments, the three fowls were secured to some bushes near by, the other articles were put in order, and then the real scene began. A smooth spot was chosen, a mat placed on the ground, and the woman to be treated and one of the old women doctors seated on it. They were placed upright, the limbs perfectly straight, the hollow of the hands covering the knee-caps. Mrs. Kapey's hair was searched for pins or needles, all her charms were removed, braids loosened, her garments drawn and tied so tight about her that I thought they must cut her in two. Both women were marked across the breasts, shoulders, forehead, length of arms and limbs, with red and white powders; a spear and hatchet were placed across the ankles, and two dishes containing the powders put between the feet, and then began their incantations, a few words being chanted by the man (Sokata, who was chief of ceremonies), all the women joining in the chorus while shaking rattles made of small gourds partly filled with beans. The men meanwhile were blowing on a loud shrill whistle. The din was terrible in the extreme, and I thought that if the woman is not sick now, she will be when they get through with her. They grew more and more excited in their incantations and wild dancing about her, till finally one of the women became 'possessed with the spirit.'

"If I had never before believed in a personal devil I should no longer doubt his existence, for if that woman was not an incarnation of the evil one himself, then I am mistaken. Her eyes nearly came out of her head, her tongue protruded, and while six women tried to hold her to secure her garments about her, she, in spite of their efforts, would leap into the air with superhuman strength. When released she threw herself on Mrs. Kapey, leaping, screaming, waving her hands, and going through all sorts of gymnastics. Then running to the bushes she tore two of the fowls from their fastenings, threw them in Mrs. Kapey's face, struck her on the head, back, and limbs, then leaping in the air ran off to the woods and back again, going through the same performance till, exhausted, she fell on her face in the dust. Meantime the ochimbanda woman on the mat by the side of Mrs. Kapey had uttered a loud scream, rolled in the dirt, threw herself on Mrs. Kapey, seized the third fowl by the head, beat Mrs. Kapey with it, swung it in the air, etc., till its head was wrung off. She too fell exhausted.

"While this was going on, the third, fourth, and fifth woman had become possessed; others came forward and took the rattles, and the incantations were still in progress. The third woman caught up the hatchet and spear, brandished them in the air, and brought them down over Mrs. Kapey's head. Time after time I expected to see that hatchet buried in her skull. Oh, the scene was terrible! No words can picture it; it must be seen to be understood. The crowd had become frantic. All this time Mrs. Kapey had sat there unmoved. When knocked over some one would set her upright. At length she quivered and shook in every nerve, then the tears coursed over her cheeks, she began to wave from side to side and scream; but still the spirit was stubborn. They pre-



sented offerings of beans, palm oil, chickens, and lastly a pig was brought ; but to all she shook her head. They ceased the incantations long enough to ask her questions, but to all she only shook her head. The snout and legs of the pig were tied, and it was thrown on the ground at her feet.

"The scene then reached its climax. Mrs. Kapey became 'possessed,' and with a terrible yell she leaped in the air, caught the axe at her feet, leaped in the midst of the crowd brandishing it above her head, coming back she buried the axe in the side of the pig, off again amid the wild shouting throng, then again burying the axe in the squealing, writhing beast, and as it fell to the earth another woman plunged her hatchet into the bleeding animal. The scene was horrible beyond description ; and my nerves had been strained to their utmost pitch. I could endure no more ; turning on my heel I did not wait to see the end but went down the hill as fast as my feet would carry me, and it still makes me sick to think of that awful sight.

"And now let me tell you what all this was for. During the performance some of the young men came to where I was standing, and Chitwi explained matters. He said that Mrs. Kapey had been childless for years ; that the 'Sambulu' (one of their evil spirits) had entered her to make her childless. And all this had been to drive out 'Sambulu.' And this process they firmly believe in. I told Chitwi that it was nonsense, and that those women were possessed of the devil. He repeated my remark to the other young men, and they laughed long and loud at my ignorance.

"And this is heathenism — a very mild form too ! No human blood was shed. A few weeks before we reached Bailundu, in September, 1875, a man died in Chilume. One of the women was accused of killing him by witchcraft. Instead of taking her before the king, they tried her themselves. She was beaten with clubs and hatchets and left on the ground for dead !"

## Letters from the Missions.

### *European Turkey Mission.*

#### THE POLITICAL OUTLOOK.

MR. CLARKE wrote from Samokov, March 17 : —

"After the first successes of the Bulgarians in war many thanked God in form, but the leaders and the great mass of the people ignore and scorn his Word. The future of the people still seems to me very dark. Russia freely poured out treasure and blood to free the nation from the Turks, but her course since has made thinking people believe that her aims are selfish and that, absorbed among her millions, they would lose all separate existence.

"Repeated conversations with those I have seen the past two weeks lead me to doubt much the long continuance of any peace under existing circumstances. Secret agents in different places have been asking, 'Do you want Prince Alexander with the burdens of war and conscription and death which you have experienced during the past war, in which you have gained so little, or do you wish to be governed by the powerful emperor who freed you — who freely spent gold among you and would have made you one united nation and who now wants you to seek his aid and listen to his counsel?' With a people so open to motives of self-interest, who can tell what turn political matters

may take even within a few months? Would that the nation would honestly seek God's aid with the same earnestness with which they turn to earthly helpers!

"In the work of Christ there is some progress. In Dubnitsa, amid distractions and removals, a little band have their regular gatherings for Christian service. Last Sabbath an angry mother caused them considerable disturbance because they would not refuse to let her son join them; but in the evening she calmed down and was 'much comforted' as the son read to her John iv, 22-24. Other persecuted ones are progressing in the truth.

"Letters I have just received from Mr. Sitchanoff, a former teacher in the Institute, — now for a few weeks working in Bansko and vicinity, — report the congregations as increasing from 130 to 200. He says that the friends in Metomia sustain their own services and also work in Banya, and that he has repeatedly preached in the Orthodox church in Dobruneshte, from a pulpit deeply covered with dust, to a people earnest to know the truth. The head-man of Kramen earnestly sought for a preacher, he himself at the time offering ten liras and promising to try to get more from his village."

#### A SPIRITUAL AWAKENING.

Mr. House refers also to the political situation as uncertain but gives a fuller report of the religious movement under the leadership of Mr. Sitchanoff, referred to above. His letter is dated Samokov, March 13: —

"The signing of a treaty of peace between Bulgaria and Servia gives us some hope of a short season of rest from wars and rumors of wars. The agreement between Bulgaria and Turkey, however, has not given perfect satisfaction to the Bulgarians of what was called Eastern Roumelia, and this leaves open a wide door for intrigues by foreign agents whose interest it is to break up that engagement. Large sums of money are said to have been sent to that province to increase the discontent. If, however, the agreement can be kept

intact, we have strong hopes that the friendliness between Turkey and Bulgaria may lead to an alleviation of the condition of the Bulgarians in Macedonia, where, in large portions of the province, Bulgarian schools have been closed by the government through Greek influence, and neither the Slavic nor Bulgarian languages are allowed in their churches.

"I am happy to report that our schools continue in their usual prosperity. The College and Theological Institute is running this year with rather more than usual smoothness. In spite of the war we have some twenty-seven pupils. Mr. Sitchanoff, who until recently has been a teacher in our school, has begun evangelistic work. He is now on the Razlog and writes enthusiastic accounts of his reception there. In addition to the regular services in the church, which is situated in the upper ward of the town, he had commenced a meeting in a large room in the lower ward, which was *filled* with new listeners. I send the following translation of a portion of his letter: —

"The work in Bansko increases in interest. Last Sabbath there were many outsiders at the preaching service (that is, in the church). The second service, which we held in the lower ward, was more interesting and more numerously attended than the one of the Sunday previous. A quite large room was filled to overflowing with outsiders, so that the friends had to stand outside. If the weather had not been so cold and snowy, we should have had a great many more hearers. Many are hungering and thirsting for the Word. In other wards of the town the people desire such meetings, but there is no one to lead them, as my time is full. Last Sunday, after the Sunday-school we had a brothers' meeting, which was full of life. Many of the members here work and pray earnestly for the conversion of sinners. The time during the week I spend in visiting from house to house for prayer and conversation on spiritual things. In some houses men and women of the Old [Greek] Church come in especially that they may hear some-

thing about God. There are signs of the Spirit's working.'

" 'Last Saturday, in company with four members of the church here, I went for the second time to the village of Dobruneshte, where there is only one family of Protestants, and at the desire of the villagers I preached again in the Greek church. This time, as the villagers expected a sermon, they were all gathered in the church. I had not time to converse with them afterward in particular; but how thankfully and joyfully they listened to the good tidings! I set out immediately for Bansko to preach, but the others remained there for conversation with the people, and they returned in the evening altogether satisfied with their work.' "

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### Western Turkey Mission.

#### A VISIT TO ORDO.

MISS MARIA A. WEST has been spending some time at Trebizond, assisting Dr. Parmelee in evangelistic work, and she sends the following interesting account of a visit to Ordo:—

"On the 9th of December the civil head of the Protestants in this region, the preacher's sister, and myself, started for Ordo, an out-station of Trebizond, a hundred miles west, on the Black Sea coast. The heavy rains of the week previous had given place to a cloudless sky, and a glorious sunset gave promise of propitious weather. The deck of the Russian steamer was crowded with Greek and Armenian pilgrims to Jerusalem, and we soon found opportunities of seed-sowing by the way. 'You will not find Christ at Jerusalem,' I said; after pleasant conversation with some of the women. 'What!' exclaimed an aged mother, 'is he not there? Then there is no use in our going.' And her dismay was pitiful. 'No,' I replied, 'he is not there, in *person*; but in spirit he is here and everywhere, and you need not take the long journey to the Holy City to find him.' This led to our reading some of Christ's own words, and she and her companions listened with eager attention, afterward

saying, 'God sent you to us.' We left among them a number of tracts and portions of Scripture in their own tongue, with prayer for the divine blessing. Several of the steamer officials politely received some of the lovely letters and cards, in French and Italian, provided by the 'Christmas Letter Mission,' and we overheard one translating one of these letters into Turkish, for the benefit of another."

#### A CORDIAL WELCOME.

"A Turkish lady who shared our cabin seemed interested in what she heard, and repeatedly invited us to visit her home in Constantinople. On our arrival at the picturesque little town of Ordo, we were received at the house of the preacher, and welcomed, during that evening and the following day, by the brethren and sisters of the evangelical community. I had long been interested in the work at Ordo, and a recent visit by one of my former pupils—for years a teacher in the mission Training School at Marsovan—served to deepen that interest. On her way from a visit to Trebizond, her native town, Miss Anna stopped at Ordo, having with her two Armenian girls, sent by the Protestants of the former place to be educated at Marsovan. During the week of her stay she secured five fresh recruits—four girls and a boy—from some of the best Gregorian families, with the £30 in gold for their tuition, and many presents from the people in aid of the work. One good Protestant mother whose daughter is in the school, sent one hundred pounds of filberts; others brought honey, butter, etc., and an 'old church' Armenian gave each of the girls from Trebizond a new pair of shoes. Surely, such a people are worth cultivating!

"On Saturday morning we sallied forth in the warm sunshine with glad hearts. Our work commenced at once; first, among a group of school-children, who listened to a few words and joyfully received some tracts or leaflets; then, as we climbed the hillside, we met women and girls going to a fountain for water, and, while speaking with them, others



looked and listened from their windows. A little farther on, an Armenian girl, with her pitcher poised upon one shoulder, paused to read aloud to her companions the tract that she had received. One woman bought a gospel, and two were sold at the houses.

"Then we wended our way down through a charming glen, across a little bridge, and visited three or four Protestant families on the other side. One or two of these homes were comfortable, and fitted up with some taste; but the others were simple, and even rude, in their surroundings. In one of these we found the donor of the filberts, a humble-minded Christian, unconscious of having done anything for her Master; in mind and character, as in person, she, with some of her kindred, might well have adorned a higher sphere; but her heart was torn for her uncongenial husband, in his bitter opposition to the truth. Our visit seemed to cheer her, and there, as elsewhere, we had a Bible-reading and a season of prayer. In going back, toward evening, we had many opportunities of speaking a word here and there, and sowing by the wayside."

#### THE SABBATH. — MEETING FOR WOMEN.

"On Sunday, at eleven o'clock A.M., the newly enlarged chapel-building was filled to its utmost capacity. There were between two or three hundred Greeks and Armenians present, and even the floor was covered with those who could find no other seat. A very earnest discourse in Turkish (this being the language best understood by all) was given by the preacher, and it was good to hear the devout responses that came from the men's side. After the morning service the women remained for our meeting. It was a large gathering, and conducted in both Armenian and Turkish. There had been very little work among them, and a meeting was appointed at a Greek house for the next day. On Monday we went an hour or so before the time appointed, and while my assistant, Rosa, was speaking with one and another who dropped in,

I went out with my basket of the precious 'seed of the kingdom,' to sow, as the Master should open the way. The hour passed quickly. Men, women, and children received the tracts with thanks; some of the larger ones were sold; also several gospels to Greeks, Armenians, and Turks. It did one's heart good to see the eagerness of the people to secure something to read.

"When I rejoined Rosa she was surrounded by a company of poor Greek women, in an upper room, and they were in the midst of an interesting conversation. The questions asked showed their ignorance and superstition, and the need of spiritual teaching. The best way to satisfy them was by illustration and asking other questions. 'Is it wrong to worship a *picture as God*?' asked one. 'Well, suppose your house was on fire, could your picture take itself down from the wall and walk off on two feet?' This caused a general laugh and replies in the negative. 'Then,' we added, 'if it can not save itself, can it save you?' This seemed to carry conviction, and silence ensued. Questions of conscience came up, and the interest was very great. Others kept coming into the room outside, and it was with difficulty that we could get away.

"A meeting was appointed for the next day, at another house, and the same scenes were repeated, both in the streets and shops, where the 'little books' were sought, and in the humble dwelling where the women gathered. Two of our Armenian neighbors accompanied us, and repeatedly said that they had never attended such meetings. So, on the succeeding days, God's Spirit was visibly present, and the questions asked concerning sin and salvation showed the awaking of conscience and the desire for a new life. In speaking of preparation for heaven, 'Oh,' said one, 'I would like to *die now*, for I think God has made my heart white, and if I live on, I fear that I shall fall into sin and be lost!'"

#### THE GRATEFUL PEOPLE.

"Our last meeting for the Greek women was held on the great 'Fair day,' and the



town swarmed with villagers. As we went on our way (at eleven A.M.), many stopped us to ask for the 'little books.' 'The *mothers* bless you for this work,' said an aged woman. My basket was soon emptied, and I sent for fresh supplies. An Armenian merchant again invited us into his shop, and sent out for coffee. 'Madam,' he said to me, 'you will save your soul from *hell* by this work!' This gave me a good opportunity to set before him the only way of salvation. He bought some books, and induced others to do so. It did my soul good to see the glow on the faces of some of the young Turks who had purchased a gospel each, and the satisfied look of several villagers as they mounted their horses and rode off to their mountain homes with this new treasure. It was a never-to-be-forgotten day. When I entered the room where the women were gathered, my heart was touched at the sight. Such a crowd of eager, upturned faces, in the most miserable place I had ever seen! There was a bare earth floor and walls of cold, unsightly stone, black with smoke and soot, no chimney and no windows, the light coming from broken places in the roof. A few boards formed seats for some of us at one side, and the rest sat on the ground! When we had read the parable of the Prodigal Son, I dwelt upon what God requires as preparation for heaven, and what shuts the door. Deep solemnity settled down upon them, and I could imagine the angels hovering over that wretched dwelling as God's Spirit seemed striving with some souls. We sang, at their request, 'I want to be an angel,' and then prayed, while all bowed in reverence. We could scarcely tear ourselves away from these poor women, who clung to us with such thanks and entreaties for our stay as melted our hearts. 'We are *so* ignorant,' they said; 'you have only given us a *taste*, and leave us hungry.' I said I would try to send them a teacher, and they promised to learn to read. The oldest of the few Protestant Greek women took us to her neat, but comfortless, house. 'It is a poor place,' she said, 'but I shall

have a better in heaven.' Her withered face, always beaming with smiles, now shone with joy over the scenes just witnessed among her neighbors who, by their own confession, abused, and even stoned, her a few years ago! Another hour was spent in general work and tract distribution, making in all six hundred tracts and fifty or sixty gospels, in Greek, Armenian, and Turkish, put in circulation among the people during our stay; and just at dark I reached our home, ready to drop from fatigue, but oh, *so* happy over another blessed day of work 'for Jesus!'

"A general meeting for Armenian, as well as Greek, women in the chapel the next day closed our labors in Ordo. As the children of both schools, Greek and Armenian, came in, there was a large audience. It was a summing-up of all our teaching in the command of love to God and our neighbor *as* ourselves. All can do something for souls: even the children can teach adults to read. Meanwhile, the brother who accompanied us from Trebizond had been among the people with the pastor, and collected the £20 pledged for the chapel repairs, etc. The women now brought their offerings for the sanctuary of their own handiwork in spinning, weaving, and knitting, like the 'wise women' of old. Then a solemn prayer of benediction and lingering farewells. The gratitude for our visit was almost overwhelming. We expected to leave that night, but a furious storm changed our summer into sudden winter, and kept us weather-bound. When at last the signal-gun of the weekly steamer was heard far off, we went through the darkness, by the dim light of a lantern, and were borne on the shoulders of men, through the surging waves, to the boat which conveyed us to its shelter. On the 19th we were safely at Trebizond.

"Pray for Ordo!"

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#### Eastern Turkey Mission.

PAKARICH AND HAZARK.

Mr. Robert Chambers writes from Erzurum, January 28:—

"The work in the church of Pakarich

and Hazark seems quite hopeful, in fact more so than I had expected to find it. Poverty is deeper, and the material condition of the people, whether Koord or Christian, is appreciably more hopeless than on the occasion of my last visit eighteen months ago. But with the growing inability to sustain ordinances, there is a growing appreciation, on the part of the Protestant flock, of their responsibility and privilege in the matter of spiritual things. There is still a good deal of indirect persecution of the Protestants by their Gregorian neighbors, and Hussein, after a short respite, is again a prisoner.

"The condition of affairs in Pakarich village is peculiar. Twelve or fifteen years ago there was perhaps but one Bible in the vernacular in the village and only one or two who could read it. Now of the ninety houses, eighty-eight are supplied with Bibles and Testaments in the modern tongue. The whole village is 'enlightened,' and the villagers, when traveling, are often mistaken for Protestants, so much knowledge of Scripture does their conversation show. Even in the Old Church the Bible in the modern tongue is read at the Sabbath services. True this is done to persuade partially awakened consciences that they may find their need supplied without going to the New Chapel rather than the Old Church; but it is nevertheless an indication of an interesting state of things. Still the bitterest opposition we have had to contend with during the past year or more has been in this same village. The reason is, I think, threefold: first, episcopal influence has been at work (evidently the bishop, seeing the rapid trend toward Protestantism, thought it time to interfere); second, on account of Hussein the government, both by word and act, let the Gregorians know that their influence in government circles would not suffer even should they squeeze the Protestants pretty severely; third, the use of strong drink has greatly increased of late, and the very strict attitude of the Protestants on the drink question has made wrongdoers very anxious to discredit them."

#### A CHIEF-MAN CONVERTED.

In a later letter, dated February 23, Mr. Chambers gives an interesting report:

"Since writing you last we have very cheering news of spiritual life in Pakarich and Hazark and more decided evidences of enmity on the part of Gregorians. May the work of the Lord be accomplished there by whatever means! Cheering news also comes from Khodzloo, in the Khanoos district. Our helper there married, a few months ago, one of our most efficient and successful female workers — a graduate of the Girls' School here, and for three years teacher and Bible-woman in Erzingan. Since the marriage the Khodzloo work has assumed suddenly a most interesting aspect. The helper writes to the following effect: 'This winter I commenced a regular daily preaching service in the house of Manory. At first only our brethren attended. After a while Gregorians began to drop in and to spread the report that a simple, clear gospel was being preached. One day the chief-man, Hazar, a bitter enemy and persecutor, came to Manory's house on business with a man who was in the meeting. Finding the service in progress, and it not being convenient for him to get near the man he sought, he was compelled to wait through the service. He was impressed and began to drop in often. One day he was seen to remove his fez and to pay special attention. After the service he came to me and with strong weeping expressed his interest in the truth. He is the principal man of the village, and people say: "Hazar has become Protestant; what is left?" (that is, his joining the Protestants has decided the supremacy of Protestantism in the village). Three other families have also joined us. At first none of them wished to take the name "Protestant" and would never have entered the chapel; but the service being held elsewhere, they came to it. Now their objections are all removed and our new chapel is crowded, the audiences rising to sixty and seventy grown-up persons. The village boasts of a witch — a young woman — who has done much to foster superstition. She is now taking

reading-lessons from my wife. I am so happy I can scarcely use my pen. I am seeing now what from my earliest youth I have sought for.'

"The chief-man above mentioned has been a bitter enemy. A year ago I made complaint against him and had him punished. He seems now to be a true convert and his zeal so far is very great. The four newly-persuaded houses now propose to correct the false returns made by them, in common with the whole Gregorian community, to the government last year. They have also, as the firstfruits of their faith, contributed something to the Koor-distan work and to the Protestant civil organization at Constantinople.

"From Khanoos (Pert) one teacher writes: 'When the Week of Prayer circular reached me, I read it and said: "This is not for this place. On Sunday I have only about fifteen hearers. On a weekday no one would come." However, we commenced the meetings. Besides my forty scholars at first I had thirteen or fourteen listeners, but the number increased to thirty. My want of faith was rebuked. I entreat your prayers.'

#### OVER THE BORDERS OF RUSSIA.

Mr. Chambers sends the following account of the work of Mr. Haijer, a Swiss missionary, who has been laboring in the region described by Mr. W. N. Chambers in his letter given in the *Herald* for February last:—

"Mr. Haijer writes that he has been preaching in Baku and Shushi to interested audiences. In the latter place a Protestant teacher has received permission to open school. He visited also five Armenian and two Molokan villages, where he found the people in deep spiritual darkness; but some were glad to hear the Word. Returning home he met with difficulties, as the Armenian Catholics had complained to the Russian government of him, as also of Amerhanian, the British and Foreign Bible Society's agent in Tiflis. The local authorities have received instructions in reference to him, but he does not yet know to what

effect. The Baptist and the Molokan chapels in Tiflis have been closed, and Amerhanian is strictly forbidden to continue his meetings (in his house). He, however, answers: 'Whether it is right in the sight of God to hearken unto you more than unto God, judge ye.' Some time ago Amerhanian visited Elizabethpol, where he preached in four languages—Russian, German, Armenian, and Tartar. Some Armenian Christians assembled to beat him and drive him out of the town. He answered: 'The town is not yours. If you have anything to say against me, let us go to the governor.' After his departure three of those who had received the truth were beaten, 'but they were none the less happy therefor.' Mr. Haijer expects to visit Kars and Karakalla this spring."

See among the "Notes from the Wide Field" the account given by this agent of the British and Foreign Bible Society, of his visit among the Molokans.

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#### Maratha Mission.

ON leaving India for a season of rest in the United States, Mr. Gates, of Sholapur, wrote a brief account of the work under his charge in the southwestern portion of his district.

"When I took charge of the district, nine years ago, there were two families in it that were called Christians, but were hardly worthy the name. There were no mission agents of any kind, but the gospel had been preached in parts of the field. It was slow work for me to get hold of the people, and I often felt discouraged, yet little by little the way opened to their hearts, and the interest seemed to increase steadily, until it was hard to come away. There are now in the district between eighty-five and ninety Christians, who are dear to me from the fact that I know them all personally. Having had no catechist or agent with me, except for a little while at a time, most of the work among the people has fallen to me as a pleasant duty. These Christians are living in different parts of the field, but most of them



near important villages, where they can meet for worship.

"It was pleasant to go in company with fellow-Christians from Sholapur in February, and establish three churches: one at Augar, one at Madha, and one at Shotphal. These churches are about twelve miles from each other, and from thirty to forty miles from Sholapur, not far from the railway. Besides these, in the vicinity of Kurul there are eight or ten adult Christians and some inquirers. They are not near any church, and Kurul is an important place. I hope a church may be established there before long. There is need of money to build houses for pastors and teachers, also churches. The churches are not strong yet. There are about twenty adults connected with each, but there are inquirers who will probably come into them soon. A recent graduate from the Ahmednagar Theological Seminary has begun work there, and promises well.

"Our work in Sholapur has also been encouraging. The grant for our station school (from government) was about a third more the last year than the year previous, with about the same number of scholars. Ten boys have gone to the Normal School from the station school. Most of these are orphans who have been with us since the famine. We could not leave the work there in better hands than Mr. Harding's."

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### Hong Kong Mission.

#### MACAO.

A LETTER written by Mr. Hager in November last has been unaccountably delayed in the mails and has but just reached us. It contains an interesting report of a new district visited by Mr. Hager. He writes:—

"On the afternoon of October 13 I set sail for Macao, intending to make a tour of Heung Shan district, from which many of the Chinese in the Sandwich Islands hail. Macao is some forty miles from Hong Kong and easily reached by a river-steamer in four hours. At Macao my colporter (whom I always take with me with

his stock of Bibles and tracts) and I were kindly received by a Baptist missionary who has recently arrived in China, and for two or three days we spend our time in preaching upon the streets of the city or in visiting neighboring villages and distributing the Word. In Macao we found quite a ready sale for some of our tracts and Bibles, some of the Portuguese policemen even buying a few copies of the Scriptures. It was no doubt a novel sight to them to see two white foreigners thus proclaiming the doctrine of Jesus; for the Catholic priests do no public preaching to the heathen, much less could they be seen on the street selling books. They work in an entirely different method, and what is done for the propagation of the gospel is chiefly done by the Chinese themselves or by missionaries in a quiet manner.

"In one of our journeys among the villages adjoining Macao, we found in what estimation the Portuguese are held among the people, and the opinions expressed were by no means flattering; and indeed the Chinese had just reason for this bitter feeling against the 'Western foreigner,' as the Portuguese is commonly termed; for it was in these very districts that years ago the evil of kidnapping was carried on to a great extent by the Portuguese. The glances cast at us and the words with which we were greeted were anything but assuring to us, and we could not blame the people, for they had suffered much from the foreigner. True, our mission was a different one from the kidnapper's, and yet the people could not distinguish between us and our country and the people by whom they were formerly so cruelly robbed of their loved ones. When we held our books up for their inspection, or declared the Gospel of Jesus unto them, they hissed between their teeth that they did not wish to enter into fellowship with the worshipers of Jesus. And yet some did come to hear us as we talked of the way of life."

#### HEUNG SHAN.—HOSTILITY TO THE TRUTH.

"After a short visit among these villages and towns near Macao, we set sail

for Heung Shan City, the capital of this district; but what was our surprise when evening drew near that we were all barred in with iron bars so as to allow no enemy from without to enter and either despoil us of our goods or do personal violence to our bodies. This precaution was taken on account of certain piracies which had been committed upon the rivers and seas. One steamer passing from Hong Kong to Hainan had its captain killed, officers wounded, and then the ship robbed of its valuable goods.

"On arriving at Heung Shan, we found that the people showed anything but a spirit of friendliness, and it was while here that such an anti-foreign spirit was manifested as to cause us to be in danger of our lives. For two hours we withstood the violence of a mob that was instigated principally by the shopkeepers. We had no resource except to take the missiles hurled at us in quietness and patience, and our non-resistance no doubt saved us from a severe conflict with the mob. I mention this only to show you the spirit of the Chinese who have had more or less dealings with the foreigner. It is sad but true that in many instances, at least, association with the European or American only vitiates the character and makes the people less open to the gospel. How important it is, then, that there should be an earnest effort made to win to the truth those who are in foreign countries! for, if they only see the bad side of American or European character, it will harden them against spiritual truth brought them by the missionary. It is the testimony of nearly all missionaries that this district is very much opposed to the gospel and that Satan sometimes seems almost to make his visible appearance in the conduct of the people. It is here that three of our members have been most severely persecuted for their faith; and yet this spirit of opposition to the truth may be one of the signs that the kingdom is near.

"We saw much of the country life, and even the small village stores were entered to dispose of our books. Generally we were greeted with kindness, and the Chi-

nese were willing to talk to us if we only did not mention the religion of Jesus. It is the same story of evil combating the good; but let us hope that the latter may soon conquer, as it certainly must sooner or later."

KWONG HOI.

Writing at a later date Mr. Hager reports a brief stay at the out-station Kwong Hoi, where a native helper is located:—

"It is exceedingly unpopular in China to be known as having any connection with the foreigner in regard to his religious belief. I speak of this because it is supposed by some that we, as missionaries, are the recipients of the same favor from the Chinese as our American teachers. This is not true. The feeling against the Christians is as bitter as ever. During my stay in the country I made two sectional tours, and in one of these places two returned American Christian Chinese married heathen wives, and, because of their refusal to worship at the shrine of the 'sainted grandfather,' there were bitter and malicious words used against them, such as 'Kill him!' 'Murder him!' etc., and these expressions came from their most intimate friends. As a rule the American Christian Chinese are true to their faith when called at marriage to worship ancestors and in anything that relates to the worship of idols; but they fall far short in keeping the Sabbath and in exerting a positive influence for the Master in the spread of the truth. There are some inquirers, but they fear to cut loose from their old associations and become the true followers of Christ. One brother, whose wife and child were baptized some few months since, has been persecuted on some four or five different occasions, where personal injury was intended; but, thanks be to God, he is still faithful to the truth and to his cause!"

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*Foochow Mission.*

SHAO-WU. — CHINESE CHRISTIANS.

MR. AND MRS. WALKER are now at Shao-wu, having left Foochow early in

November last. Mr. Walker reports having had a quick trip up the river, though the quickness was only relative inasmuch as it took them, including Sabbath rests and two other delays, seventeen and a half days to compass the two hundred and fifty miles. An earnest call is given for a missionary family to come to their help at Shao-wu, and Mr. Walker writes:—

“Since arriving here I have been over the field, and find much that makes me wish I could be *all* over it *all* the time. The outlook is, on the whole, encouraging, though at present there is little of special interest to report.

“Those who think of the Chinaman as a docile, pliable creature, are, I fear, mistaken. He has his ways, notions, prejudices, and prevarities fixed in him by ages of breeding and training. Sometimes I am tempted to think that even the best of them would like to haggle a little about the terms on which they accept Christ. This perhaps would be uncharitable, yet I have heard real earnest Chinese Christians say things which sounded a little as if they thought that simple, straightforward obedience to the truth was a *foreign custom* to which the Chinese converts could not be expected to conform all at once. They must be allowed to obey in Chinese fashion, which is to beat down a little, and, as a matter of course, only give a part of what is asked, while they hang back for more than is offered. I would not press this point lest I do injustice to men and women who have done and borne much for the Master. I think, too, the Chinese are not alone in this tendency to trim down, and it is a great thing for any Christian to fully accept the fact that when God says ten he means ten, and not seven and a half, or eight, or nine. But I think this tendency is much more marked in the Chinese.

“Not long ago I said to a Chinese brother who was not keeping the Sabbath very well: ‘Can you tinker my watch for me?’ He did not think he could. ‘And yet you are trying to tinker God’s law. My watch was made by skilled workmen, who made everything just right. Much

more God has made his law just right, and it would be folly for us to try to tinker it.’

“One needs constant bracing up in dealing with the Chinese, and just now especially it seems to me that the work here has come to a critical point, where the members are being tested and sifted, not so much by persecution as by this tendency to qualified obedience, and there is special need to ‘reprove, rebuke, and exhort with all longsuffering.’ But weak nerves shrink from the ‘longsuffering,’ and want to do all up with one sharp blow, and so be rid of the strain.”

#### A FAITHFUL HELPER. — OPIUM.

“At Yangkeu the helper in charge has been to his old home on a visit, after an absence of many years. He came originally from the remote southwestern part of this province, and had never been home since he was converted, twelve years ago. He went down to the annual meeting at Foochow in October, and thence to his home. For most of the way he found chapels every ten or twenty miles, and also found one belonging to the London Mission of Amoy within fifteen miles of his home. His relatives treated him kindly. They had known of him in former years as an opium-smoker and a gambler, and were impressed by the fact that he had entirely renounced both of these vices. For the Chinese often class together opium-smoking, gambling, and licentiousness as three incurable vices. While he was at home he shared the bed of a nephew aged eleven, who at first was alarmed at his contempt for the idols. But soon this nephew began to join with him when he prayed night and morning, and much to the consternation of the family, began to speak contemptuously of the idols. ‘Don’t! don’t dare to talk so!’ they said. But he replied: ‘I’m not afraid. God is greater than the idols and he will take care of me.’

“This helper says that opium has made sad havoc in that region since he was there in his boyhood, and everything has changed for the worse. Formerly, he said, when men quarreled they used



nothing worse than their fists, but now they resort to knives and pistols.

"The forces of good and evil are both working with greatly increased power in China. The gospel and opium came in together, but so far opium has entirely outstripped the gospel. I fear it would be no exaggeration to say that there are one thousand, or even ten thousand, opium-smokers to each convert to Christianity. The Chinese nation stands self-condemned in that it has thus proudly and persistently rejected the good things we would give them, but greedily received this evil thing. It is not quite true that opium was forced upon them. China was forced to legalize a trade which under the corruption of officers and people had already thriven apace.

"Now if any one wants a nice, romantic field of labor he had better steer clear of China: but if he is looking for a place where he is badly needed, he can't miss it in coming to China, and to this particular part of China. I don't dare to say that we need him *more* than anybody else, but I do say that we need him very much indeed."

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### Japan Mission.

#### ADDITIONS TO THE CHURCHES.

DURING the evening of March 2 the house of Mr. Cady, of Kioto, was burned with all it contained. Dr. Gordon's library and much of his furniture were stored in the building and were consumed by the fire. For some cause not fully understood by the missionaries a considerable part of the senior class in the Kioto Training School had seceded, and at last accounts had not returned. Nevertheless, on March 14, no less than twenty-one students were baptized and several persons were soon to be received to the Third Church of Kioto. From Okayama Mr. O. H. Gulick wrote, March 17:—

"Mrs. Gulick and myself spent Sabbath (the 7th inst.) at Kasaoka, thirty miles to the west, where there is a small church under the care of an evangelist. The work at this place has suffered the past

year from the prolonged absence of the evangelist, but now, on his return, seems to be in good condition. The number of members was said to be thirty-seven, and seven more were added on profession of faith the day we were there. The same day ten were added to the number of believers in the active church of Okayama.

"On the visit of Mr. Cary on last Saturday and Sunday to Amaki, ten more were added to the church there. Rev. Mr. Kanamori spent the last Sabbath at Tamashima, where from the neighboring village of Uwanari ten or twelve persons were to receive baptism.

"There is a condition of readiness to receive the gospel message on every hand, and the lay-members of the Okayama church are nobly at work preaching the gospel in the different towns around."

#### REACHING THE UPPER CLASSES.

Mr. Atkinson writes from Kobe:—

"The outlook is pleasant just now, for there seems to be a new and quite spring-like start in the minds of many, especially of the middle and upper classes. One day last week I went on invitation to visit a gentleman who is inquiring concerning Christianity. During two hours of earnest conversation he showed a good deal of a sense of need of 'some solid foundation' on which to build a moral and religious life. He said that until recently he had not cared for anything more than the country has always had, but that now he sees his mistake. Before parting he said that he desires Christian instruction for his wife and some friends of high rank.

"The pastor of the Kobe church has, at request, a Saturday evening meeting for officials in connection with the governor's office. A week ago thirty were present. Last Saturday night the meeting gave way to a theatre-preaching, which also was a success, the building being well filled.

"Yesterday four were baptized and received into the Kobe church, eight into the Tamon church, and three into the Hiogo church. In the Tamon church a man was again received after having been excommunicated for adultery. Of the

three who united in Hiogo one is a young man who is the doctor of the convict jail. He has been an especially bitter hater of Christianity. During the winter a member of the Kobe church, who is professor of analytical chemistry in the Medical College here, a friend of the jail doctor, was married in the Kobe church. The wedding overcame every objection the jail doctor had. The next day he said he had surrendered to Christ and intended to be a Christian, and if he ever married he intended to be married in the Christian way.

"The outlook all over my field — and I presume the same is true elsewhere — is very encouraging. Reports from pastors, evangelists, and colporter-evangelists indicate a new interest and express the expectation that the present year is to be one of great ingathering. Twelve persons are expecting to be baptized in Kochi. I go there next week, if all is well. The Matsuyama Christians (Shikoku) are planning to open a Girls' School with an Imabari girl, a graduate of our Kobe Girls' School, in charge.

"Many of our men have a great fever of unrest just now. This may be a part of God's plan to enlarge his work. If so, I desire to acquiesce, but I want to be reasonably sure that the divine element is in it before drifting with the tide."

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### West Central African Mission.

#### KINGS QUARRELING.

LETTERS have been received from Bailundu of as late date as February 25. The health report continues to be good. There is little news relating to the mission, but the following incident, given by Mr. Stover, shows that the kings of Bailundu and Bihé are at feud. What the further developments may be in the quarrel it is impossible to judge. We can only pray that God would make the wrath of man to praise Him. Mr. Stover writes: —

"Some time ago the king of Galanja sent out thirty-five ivories, some of which were for Honjo and some for the king of Bailundu, but the king of Bihé

appropriated them to his own use on the plea that many of his people die in the interior, and he must take his pay when he can get it. King Kwikwi sent up Chikulo to remonstrate, when his lordship of Bihé saw fit to add insult to injury, calling the king of Bailundu a good-for-nothing heathen, and refusing to entertain his messenger or to give him an audience in a regular council. The ivory had already started for the coast, so Chikulo made haste to return to Bailundu, reaching home the day before the caravan was expected here in camp. The king was, of course, highly incensed, and sent out word to have the people plunder the caravan. Of course everybody was on hand for that purpose. This morning, February 25, just at daybreak, the plunder began, and was finished in short order. The Bihéans, having no knowledge of Chikulo's treatment in Bihé, were not on the alert, and consequently were easily surprised. Everything was taken from them, and some of the boys were tied and held as slaves; the rest are in the bush, waiting to go to the king's to hear the reason of the whole matter. We intend to go up and hear how the affair will terminate.

"It would seem that it is not a *plunder*, in our idea of the term, but their way of resenting an insult, as otherwise there would be no sense, as I can see, in summoning the carriers before the king to hear the reason why they were plundered. Our sympathy is not a little in favor of King Kwikwi, for the king of Bihé has been having things all his own way long enough. How shall we condemn these heathen, when we know that between nominally Christian nations even a less insult than has been offered King Kwikwi would cause a war, the result of which would be the loss of millions of money and thousands of lives?

"All of our boys, and Chitwi, and the young man who is to go as Mr. Sanders's *seculo*, refused to take any share in the plunder. It may be, in the case of the men, that their motive was the desire of standing well in our estimation, for the sake of their position, but even on that

low motive, it required no little moral courage to withstand the jibes of their fellows for the sake of keeping favor with us. Any one who comes out fully on the side of truth and righteousness here will wade through seas of persecution of that sort. This, I sometimes think, is more difficult to bear than the more severe inflictions which converts endure in other places.

"Later, we went up to the capital, and found the talk pretty nearly over. The king stated that he had always tried to live in peace with Bihé, and always had succeeded until this man came into power. His letter, in which his demands to the king of Bihé had been made, and which had been returned unopened, he gave again to the Bihéan carriers, saying, 'Tell him to look into it and see if there are any bad words in it.' A few of the men are to remain as hostages, the rest are to go in peace, and the Galanganjas were liberated. Their liberation had been one of the demands made by Kwikwi."

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### Mission to Austria.

#### A RED-LETTER DAY.

UNDER date of March 26 Mr. Clark wrote:—

"Yesterday was another red-letter day for Bohemia. In a legally constituted meeting, and in the presence of a special commissioner from the government, we organized the first Young Men's Christian Association of Bohemia. For some months the authorities declined to sanction the statutes that were laid before them. Two applications with the statutes written out with special care (*five* copies duly stamped according to law) were returned in due time—but *not* approved. The third effort, with more detailed explanations of the character and work of Young Men's Christian Associations, was crowned with success. On the sixth of this month the governor signed the documents legalizing a Young Men's Christian Association for Bohemia, the parent society to be in Prague, with right to establish branch societies anywhere in Bohe-

mia where there are ten members. Yesterday, in addition to the local committee for Prague, a controlling committee of fifteen men for the Young Men's Christian Association of Bohemia was elected. This committee is now a close corporation. Each one of the fifteen is in earnest for the good cause among young men; each one is regarded as a true follower of Christ. Although I begged to be excused from the cares of the presidency, as my hands are already too full of work, still in view of unanimous election to that post, I felt obliged to withdraw my opposition. There is comfort in the words 'As thy days so shall thy strength be.'

"After the more formal meeting of yesterday some fifty young men remained in the hall for some hours listening to short addresses, singing gospel hymns. Coffee and rolls refreshed us bodily. It was an afternoon never to be forgotten.

"For several years I have had an informal Young Men's Christian Association Bible-class. Now we can have, with God's help, a set of rooms, with library, etc. etc. The work among young men is of the highest importance."

#### NORTHEASTERN BOHEMIA.

At a later date, April 1, Mr. Clark writes:—

"I wish I had time to tell you fully about a very interesting work in Northeastern Bohemia, where I spent the last Sabbath. The work is under the supervision of Rev. Mr. Valis. The church is free, like ours in Prague. The members are widely scattered, in no place more than two families. They live in six different counties, though the counties here are much smaller than those in New England. Three weeks ago I sent one of my helpers to preach in Skalitz, where Pastor Valis lives; the latter spent the Sunday hours away in another part of his great parish. The helper goes there the middle of this month.

"Last Sunday it was my privilege to speak in the large room of his house in Skalitz. Every inch of space seemed to



be occupied. Standing at the little table which serves as pulpit, one feared to make an emphatic gesture. The speaker could reach heads to the right of him, heads to the left of him, heads in front of him. The kitchen adjoining the room was also crowded. Of the one hundred hearers, eighty were Romanists. Of the members of the church who were present, some had walked two hours, others four and six, and one man even seven. Pastor Valis was formerly in the State Reformed Church, but left it to accept a call from this little

poor scattered church. Pastor Edward, in Breslau, — the Scotch missionary to the Jews, — pledged Pastor Vais a moderate support for two years. In spiritual things this church in Skaliz is connected with us, in Prague.

“Last week I heard of three families — *Roman Catholics* — in Eastern Bohemia who, after reading our *Betanie* two years, now join the Moravian Church near them. You know there are two such churches in Bohemia.”

### Gleanings from Letters.

*William H. Gulick, San Sebastian, Spain.* — It is impossible to communicate the feelings that are awakened by the pressing in to the services week after week of so many new persons. The room used is now, every Thursday and Sunday evening, filled with some eighty or ninety from the town, besides our own family of forty. When forced to it, not before, we will take in additional room, contiguous, for twenty or thirty more. The wild young fellows who were at first disorderly and gave us trouble have greatly changed for the better, and we hope and pray that they may be wholly won and conquered by the gospel. The news is encouraging from almost all of the stations.

*F. L. Kingsbury, M.D., Samokov, Bulgaria.* — There is no need to seek for those who are willing to listen to the gospel, for many such are found on every side. A young man came here the day before yesterday who was evidently quite a little interested in the subject of personal religion. I pointed out to him as simply as I could the way of salvation. When, as he went away, I asked him if he were willing to fulfil the conditions of the gospel, he said that he could not yet. If some one who loves immortal souls could follow up such cases as these we should have greater fruit. I am not able to do it in connection with my work.

As soon as they get well I have to go to see other sick ones.

*Thomas S. Smith, Tillipally, Ceylon.* — The annual meeting of our ecclesiastical body was held at Batticotta, and four of the last theological class who have now been tested by over two years of evangelistic training, were examined and licensed to preach. We had hoped to see them soon settled as pastors of new churches at our out-stations, but, alas, it is very doubtful now whether the needed grant-in-aid of one half of the pastor's salary can be provided by the mission for more than one of the four. The number of additions on confession of faith during the year was 109, the largest accession for many years, but the deaths, excommunications, and removals to other fields, reduce the net gain to fifty-four. At Tillipally all but three of the twenty-four received came from the Training Institution, but at Oodooville more than one half of the forty-four came from the villages, the fruit of a real revival season among the relatives and neighbors of the members of that church.

*D. Z. Sheffield, Tung-cho, North China.* — Our school is having a ten days' vacation at the Chinese New Year. We are much pleased with the condition and promise of the school. There is an excellent Christian spirit among the boys. All,

excepting the very smallest, are Christians. The Week of Prayer brought us much good, and we continued the meetings for another week. Our outer chapel work is more than usually promising. We have a new chapel-keeper, a very earnest Christian, who works with his might to persuade men to accept Christianity. The young helpers in the country are also

encouraged in their work. They find many who listen with interest, but the fear of what will be said of them causes the most to turn back, or at least, for the present, not to go forward. The natural timidity of the Chinese makes it hard for them to take a stand in opposition to the majority of their fellows.

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## Notes from the Wide Field.

### RUSSIA.

THE MOLOKANS. — This singular Christian sect, existing in Russia without the intervention of any foreign missionary, is evidently quite active. Our missionaries in Eastern Turkey, when traveling across the Russian border in the vicinity of Kars, have met many members of this community. It will be remembered that these Molokans are tolerated by the government, although they are Protestant in their faith and are entirely separate from the Greek Church. It is difficult to estimate their strength, though many suppose them to number several hundred thousand. The agent of the British and Foreign Bible Society for Transcaucasia (Mr. Amirchianantz) wrote to their *Monthly Reporter* from Tiflis, in October last, an account of his attendance on a Molokan meeting at the town of Ivanovka. The account is exceedingly interesting. The people were very hospitable; for five or six days they entertained two or three hundred persons, feeding them abundantly. There were 120 families in the village, and the labor and expense of this entertainment were not small. These people have been likened to the Quakers of the Western world and have derived all their knowledge from an independent study of the Word of God. This agent of the Bible Society speaks of them as having but one book — the Bible. This they read continually, and one is astonished at the quickness of their citations and the sharpness of their arguments therefrom. We quote at length the report given of the scene in the village, which the agent reached after eight hours' traveling in company with a large number of Molokans who were going up to the conference.

“On the entrance to the village was a large crowd with lanterns, expecting the arrival of the guests from Tiflis. All the people left the carts, and the old presbyter at the head went solemnly forward singing Psalms. The guests were surrounded by the crowd and accompanied to the new prayer-house, to whose consecration a week was to be devoted. Approaching the prayer-house, we saw a still larger crowd of both sexes, awaiting with loud song the guests. Both divisions of the chorus stood for a quarter of an hour *vis-à-vis* and sung energetically, although each in its own melody and tune. As they finished the singing, the old presbyters of each part came out and greeted each other very heartily by kissing and bowing with a patriarchal courtesy; other esteemed members of both parts followed the example of the presbyters. Then we entered the prayer-house, where the Tiflis presbyter delivered a short speech, praising the faith and patience of the Molokan ancestors, who, for conviction's sake, have suffered very much, and emphasizing the liberty enjoyed, as they now may without any hindrance meet together, sing, read, preach, and pray. A short prayer was also spoken, and then we came out in the court of the meeting-house, where the villagers asked the guests to go with them. Our two colporters went together with one man, and I with another.

“On the morning of the subsequent day the whole village seemed like a beehive in

a great movement; men and women and the youth, especially the girls, in brilliant-colored dresses, such as the Molokans like, were in great number, going through the streets in the direction of the meeting-house in the centre of the village. At half-past seven o'clock one could hear singing in the church. Notwithstanding the day was a very important one and everybody was well prepared for the festival, the service could begin only at nine o'clock. They sang a Psalm in their general manner; that is, the reader says loudly a verse of the Psalm, or other part of the Old or New Testament, — they like from the New Testament the Revelation for singing, — and before he has finished his verse the leader begins to sing, and his chorus, consisting of the best singers in the community, accompany him after a short time, lasting some few seconds, when they feel that the melody has been begun well. The leader does not wait the end of the verse because from the first two or three words of the first verse he knows the text of the song and the melody."

It seems that while they are singing they place their loosely clinched fists on the side of their mouths or even just over them. So much is said about the singing because it is the chief part of their divine service, occupying at least half of the time, which extends from three to four hours. Then one of the presbyters reads from the Word of God and makes some comments; then they "stand praying." The prayer is a very long one; they pray the Psalms with great solemnity and earnestness. At the end of the service they have the ceremony of kissing. Every man and woman, young or old, must kiss twice every member of the community present at the prayer. The agent from whom we have quoted says naively of this part of the service that it "requires much time, handiness, and a great deal of patience." It is most interesting and instructive to see how God, by the sole light of his Word, has led these simple people out of the gross darkness with which they were surrounded.

#### AFRICA.

THE CONGO. — The English Baptist missionaries on the Upper Congo report that their health continues good, and that though many of them have fever the attacks are slight and not frequently recurring. On the Lower Congo the society has lost another missionary, John Maynard, who died on January 28 at Underhill. Mr. Comber writes from Nombe station that they have just completed a large house for the use of the schoolboys and that they find this branch of their work a most important one. Some of the boys show a remarkable aptitude for learning. Their interest in the Sunday-school is very great, and their quiet, attentive manner assures the missionaries that the Holy Spirit is present in their hearts. Mr. Comber also writes that the work in the towns round about Nombe is very encouraging. The missionaries were able recently to interfere successfully and save the lives of two women who were condemned to drink poisoned water. The chief, with whom they remonstrated on this matter, not only yielded to their request but consented to the gift of a house in which they might hold their meetings. The house is the best built one in the town, and the natives have named it *Nzo A Nzambi*, or, "The house of God."

UNIVERSITIES MISSION. — This English mission on the East Coast, between Lake Nyassa and the ocean, makes an encouraging report. At Magila, the central station, the quadrangle originally planned for the mission premises is completed, having stone buildings on all sides, a school, church, a house for the missionaries, a hospital, etc. There are about fifty natives who board in the house, and they seem very happy, though fond of change. The neighboring chiefs continue very friendly, and the villages in the vicinity of Magila are frequently visited by the missionaries and preaching services are maintained. The whole Bondei country is said to be accessible by the missionaries and they are welcomed everywhere, even the Mohammedans showing themselves friendly.



TEMPERANCE REFORMATION IN BASUTOLAND. — *The Christian Express* of Lovedale, under the heading of "Sober Basutoland," gives a delightful report of a reformation that has taken place throughout the country. Within recent years the brandy-bottle has accomplished the subjugation of a people that the colonial forces could not subdue. The Basutos seemed given over to strong drink, but a change has come over their minds of most remarkable character. Mr. Mabile reports that the people have become total abstainers. Vigorous laws are passed and enforced, and for six months a complete change has been visible. He says: "To the present time no sign of an impending relapse of the Basutos into drunkenness is to be discerned; and, with God's help, what seems now to be a temporary lull may become the normal and definitive state of the tribe."

LIVINGSTONIA MISSION. — *The Free Church Monthly* of Scotland has joyful reports from the Livingstonia Mission on Lake Nyassa. Rev. Dr. Cross reports that, in December last, at Cape Maclear the services were crowded with attentive listeners. "One could hardly get in by the back door." At Bandawe Dr. Cross found, after a residence of three weeks, an extremely interesting and hopeful work. The previous Sabbath, at the native service, there were over five hundred present, including at least four of the neighboring chiefs. Sometimes the meeting is much larger than this, two thousand having been crowded into the schoolroom and upon the veranda. Dr. Cross says: "It is surely something to see a meeting of upward of six or eight hundred heathen men and women, squatting on the floor, and all with breathless interest listening to the story of the cross of Jesus. There are some three hundred boys in the school. Three of them are sons of chiefs; some of them were mere slaves."

#### INDIA.

*The Dnyanodaya* of Bombay reports that in a case brought before the courts on the question relating to the validity of a marriage which had taken place in infancy, when neither party was properly aware of the contract made, the court has held that the marriage was not binding. The judge affirmed that to compel the woman to go and live with one who was only in name her husband "would produce consequences revolting not only to civilized persons but even to untutored human beings possessed of ordinary delicacy of feeling." It seems from statements made that the Parsees, to whom infant-marriage was originally unknown, have fallen into the Hindu custom in this matter, and mention is made of two recent Parsee marriages where in one case the bridegroom was eight years old and the bride three, and in the other case a bridegroom was eight years and the bride four. A vast mass of misery will be prevented if this custom of infant-marriages can be stopped.

THE POWER OF CASTE. — *The Bombay Guardian* reports that a certain Babu Manmohun Ghose, a son of a prominent native gentleman of Calcutta, visited England some time since, and by so doing he lost his caste according to Hindu law. Such a visit necessitates mingling and eating with non-caste people in a way that violates all rules of his order. The *Guardian* says of this man that "he however found little difficulty in inducing the caste-leaders to condone his offence, by performing the expiatory ceremonies — such as eating the *punchagavya*, or five products of the cow, we suppose — and by continuing strictly to follow the rules of caste." Of the restoration of this young man at a recent Shraddh ceremony *The Hindu Patriot* is quoted as saying, "A large and influential gathering of *Kayasthas* testified by their presence that the movement had the sympathy and support of the community, and that young men returned from England would one and all be welcomed back into the bosom of society as soon as they had ceased to defy her, and had consented to abide by her laws, arbitrary and exacting as they may appear. We record this as a triumph of the princi-

ples to which orthodox Hindus are devoutly attached." But other papers do not view the matter in the same light. It is well understood that Hindus who visit England suffer from no convictions of sin on their return to India, and that their so-called purification is simply out of regard to the prejudice they must meet unless they set themselves right with their caste. The *Guardian* quotes the following trenchant criticism from *The Indian Messenger*: "*The Hindu Patriot* may have cause to rejoice at this triumph of what he understands to be the principles of orthodox Hinduism; but we find in this only cause to mourn, for we look upon it as one more act tending to make the present Hindu society hollow and hypocritical. This young Ghose deserves to be regarded as an unworthy member of the gradually growing community of educated Bengalese returned from England; for it is more than what we can believe that after his sojourn in England and his education in that country he still believes in the expiatory virtue of the rites that he was made to perform. Under the influence of Western education a young man may discard many things, but let him not discard sincerity, the only thing that can entitle a man to the respect of his fellow-men, and without which no man or no nation was ever ennobled. We are sincerely grieved by such an instance of self-surrender to popular prejudice. Worldly men may rejoice at the breakdown of a man's manhood, but to all lovers of righteousness it is a matter of sincere regret."

#### POLYNESIA.

PERSECUTION AT MARE. — Rev. Mr. Jones, of the London Missionary Society, sends to *The Nonconformist*, January 11, report of a bitter persecution of Protestant Christians on the island of Maré, which is under French government. The French officials connive at this persecution, which is carried on by the native chiefs. One party of Christians, including an evangelist, was carried away in irons by the governor of New Caledonia; another party was put upon the roads for twenty-three days. The churches were closed, except two, and the people were forbidden to assemble in any other place. Some of the Christians asserted their right of worshiping in a church which the French government permitted to be occupied by the missionaries; but the chief sent to the church and arrested and bound the hands of twenty-two who were brought before him. They were then beaten cruelly in the face with sticks and stones and were left in their wounds in a most pitiable condition. Subsequently their property was seized and their lives were made most wretched. The constancy of the Christians under these persecutions was most remarkable, and they answered their chief: "We can not cease to worship God according to the promptings of our heart." It is to be noted that the French officials are in full authority in this island. They have control of the natives and could stop this persecution if they wished to do so. But one of their papers, hostile to the Protestant faith, says of this constancy on the part of the Protestants: "It is necessary for the dignity of France that this obstinate resistance should be broken down." How long will France ally herself with the Papal power in the endeavor to crush out the Christian life in these native disciples?

FIIJI ISLANDS. — We are surprised at not hearing from Fiji of the Jubilee services which were to be held in October last commemorating the fiftieth anniversary of the landing of missionaries on those islands. We hope to receive an extended account before long. The English Wesleyan *Missionary Notices* gives an extract from an Australian newspaper referring to a district meeting held just prior to the Jubilee services, of which it is said: "The subjects which occupied the attention of the district meeting were the evils of Sunday trading, which the development and supposed exigencies of the banana trade has caused amongst some of the natives, led away by the bad example set to them in this matter by some of our own countrymen; the collection and preservation of the old missionary records; and the advocacy of a temperance pledge

against the use of *yaqona* (the Fijian grog so called) and tobacco. All these are important subjects which were fully considered. The *yaqona* is better known to many of our readers as *kava*, so often mentioned in books published by travelers in the South Seas as the drink of many of the natives in the different islands. It is not intoxicating in the same way or degree as alcohol; and though its excessive use is no doubt injurious, yet it is just possible, we think, to go a little too far in urging its absolute prohibition. The great question, however, was that of the painfully apparent decrease in the native population, and we earnestly hope that the measures resolved upon to prevent this calamity will be effectual and successful. The colored races are increasing rapidly in America; and with ordinary care and attention to the plain rules of health, there is no reason whatever why the Fijians should not also increase and multiply in their own fair islands."

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## Miscellany.

### SECRET DISCIPLES IN INDIA.

IN an article by Rev. T. E. Slater, of Bangalore, in *The London Missionary Chronicle*, on "The Religious Attitude of Educated Hindus," it is affirmed that the Hindus, with some notable exceptions, are, as a body, seeking some religion rather than *no* religion, and more than this, that many of them are secretly convinced of the truth of Christianity. Mr. Slater says on this point:—

"I rejoice to be able to close this paper with a reference to an inner circle of educated Hindus who are already, confessedly, *Christians at heart*. Within the visible pale both of Brahmanism and Hinduism, there are those who recognize the claim of Christ, and his right to their allegiance. 'No other religious teacher spake as Christ did about taking away the sin of the world.' 'The New Birth, as taught by Christ, is something altogether different from the teachings of other religions, and especially Hinduism.' 'The religion of Christ is nothing if not something far higher than all that has preceded it.' 'I am convinced that Christ does indeed stand without a rival.' 'Many of my former difficulties and prejudices have vanished, and I have been drawn nearer Christ. I would accept him fully if I saw his teachings manifested in Christians, and so could be satisfied of its power.'

Remarks like these are often made. I have seen the whole nature moved as the heart has uttered the love of God as revealed in Christ; and I have seen the hand of the dying Brahman pointing to a text which he had fixed before him on the wall, and in which alone he sought consolation. 'The free gift of God is eternal life in Christ Jesus our Lord.' Such persons may not have been baptized with water; they have made no open profession of their faith; but they have come under the power of the gospel, and have taken Christ as their guide in life and their hope in death. And as long as there is no actual relaxing of the whole social system of Hinduism; as long as the open acceptance of Christ's religion means the sharp severance of ties, and social disgrace and isolation, requiring a strength of faith and a maturity of Christian character that have only distinguished the Church's palmiest days, we must be thankful for this growing number of secret disciples. So great is the sacrifice which caste feeling still demands, that some who might otherwise come forward cannot bear to think of it, and resolve to have nothing to do with religious inquiries. Before we think harshly or slightly of such, let us first put ourselves in their place; or, if we cannot do that, let us ask if like sacrifices characterize, to any large extent, British Christianity."



## BIBLIOGRAPHICAL.

*Scriptures Hebrew and Christian. Arranged and Edited for Young Readers as an Introduction to the Study of the Bible. Vol. I. Hebrew Story from Creation to the Exile.* By Edward T. Bartlett, A.M. and John P. Peters, PH.D. New York and London: G. P. Putnam's Sons. 1886.

We have been much interested in examining this first of three volumes, designed to give in chronological order and in the words of the Bible, the story which is contained in our Scriptures. The plan is an excellent one, and, as far as we see, is excellently carried out. The translation is mainly in the words of the Authorized Version or of the late Revision. The condensation is not a matter of so much importance as is the arrangement by which the different portions of the Scriptures, in the Historical Books, the Psalms, and the Prophets, are brought together in the order of time. It will make a new book to many who have never rightly understood the relationship of the several portions of the Old Testament to one another. The volume is specially designed for young readers, but we imagine that quite as many adults will be interested and profited by it. Missionaries in foreign lands will

find here a valuable help in their presentation of the Scriptures in consecutive order.

*The Story of Chaldaea; from the Earliest Times to the Rise of Assyria.* By Zénaïde A. Ragozin. New York and London: G. P. Putnam's Sons. 1886.

This 12mo book of 382 pages is one of a series now issuing by G. P. Putnam's Sons, entitled "The Story of the Nations," at the uniform price of \$1.50 each. This volume relates to Mesopotamia, giving an admirable summary of the work of Layard and the excavations at Nineveh, and then treats of the story of Chaldaea, the races that occupied the land, the religion of the people, their legends, stories, and myths.

## BOOKS RECEIVED.

*Dick and His Song.* By Emily Frances. Boston: Congregational Sunday-School and Publishing Society. Pp. 65. Price, 50 cents.

*The Marriage Ring: A Series of Sermons on the Relations of Married Life.* By Rev. T. DeWitt Talmage, D.D. New York: J. S. Ogilvie & Company. Pp. 204.

*Gathered Jewels: A Collection of Sunday-school Hymns and Tunes.* Edited by W. A. Ogden. Toledo: W. W. Whitney.

## Notes for the Month.

## SPECIAL TOPIC FOR PRAYER.

For new converts from heathenism, that they may be kept from falling, may be able to withstand the temptations they meet, may endure persecutions patiently yet firmly, and that they may be guided by the Spirit into the apprehension of the truth which can make them free.

## ARRIVAL AT STATION.

March 4. At Chihuahua, Northern Mexico, Miss Belle M. Ferris.

## ARRIVALS IN THE UNITED STATES.

April 18. At San Francisco, Rev. C. C. Baldwin, D.D., and wife, of the Foochow Mission.

April 22. At New York, Rev. Lemuel Bissell, D.D., and Rev. Lorin S. Gates and wife, of the Maratha Mission; also Rev. Thomas S. Smith and wife, of the Ceylon Mission.

April 28. At San Francisco, Rev. Jerome D. Davis, D.D., Rev. Wallace Taylor, M.D., and wife, and Miss Julia A. Gulick, of the Japan Mission; also Miss Mary H. Porter, of the North China Mission.

## MARRIED.

March 24. At Umsunduzi Mission Station, Natal, South Africa, by Rev. Josiah Tyler, assisted by Rev. D. Rood, Rev. James Gray, of Harrismith, Orange Free State, to Mary Williams Tyler, eldest daughter of the officiating clergyman.

## DEATHS.

January 21. At Cattaraugus Reservation, Mrs. Laura M. Wright, widow of Rev. Ashur Wright. Mrs. Wright commenced missionary labor among the Seneca Indians in 1833, and continued her labors among them after the death of her husband in 1875, until her own death.

April 6. At sea, between Kobe and Yokohama, Mrs. Sophia D., wife of Rev. Jerome D. Davis, D.D., of the Japan Mission. (See page 214.)

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. A red-letter day in Austria. (Page 229.)
2. A spiritual awakening in Bulgaria. (Page 218.)
3. A woman's work in Ordo, Western Turkey. (Page 219.)
4. Religious quickening in Eastern Turkey. (Page 222.)
5. Work in Russia. (Pages 223 and 231.)
6. Chinese Christians. (Page 225.)
7. Additions in Japan. (Page 227.)
8. News from Western Africa. (Page 228.)
9. An African superstition. (Page 215.)

## Memorial Thank-offerings. — Seventy-fifth Anniversary.

MASSACHUSETTS. — Boston, Memorial gift, "E. K. A.," half-eagle of 1809, 10; Braintree, A friend, 20; Marshfield, Memorial gift, "E. A.," half-eagle of 1810, 10; Randolph, First medical fee of a young physician, "E. A.," rec'd by him in 1809, half-eagle of 1806, 50; Springfield, "H. M.," 1,000,

1,090 00

MISSOURI. — No. Springfield, Special for Adana,  
DOMINION OF CANADA. — Montreal,  
"Thank-offering,"

5 00

20 00

1,115 00

7,054 08

Previously acknowledged,

8,169 08

## Donations Received in April.

### MAINE.

Cumberland county.	
Baldwin, Cong. ch. and so.	5 34
Brunswick, 1st Cong. ch.	72 61
Freeport, Thos. Scales,	3 00
Woodfords, Cong. ch. and so.	30 00—110 95
Kennebec county.	
Winthrop, Cong. ch. and so.	10 30
Lincoln and Sagadahoc counties.	
Bath, Winter-st. ch., to const. CHAS. N. DELANO, JOSEPH SPRAGUE, and SETH T. SNIFE, H. M.	389 78
Somerset county.	
Skowhegan, Cong. ch. and so.	21 00
Union Conf. of Churches.	
Waterford, Cong. ch. and so.	3 00
Waldo county.	
Camden, Elm-st. ch.	10 00
Washington county.	
Calais, 1st Cong. ch.	30 00
York county.	
Kennebunk, Union Cong. ch.	34 23
Danville Junction, A friend of missions,	4 25
	613 51

Legacies. — Gorham, Catherine Storer, by Albert Storer, Adm'r,

10 00  
623 51

### NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.	
Fitzwilliam, Cong. ch. and so.	1 45
Grafton county.	
Enfield, Cong. ch. and so., for Africa,	4 40

Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	15 12
Milford, Wm. Gilson,	20 00—35 12
Merrimac county Aux. Society.	
Concord, A friend,	10 00
London, J. R. Pease,	25 00—35 00
Rockingham county.	
East Derry, 1st Cong. ch.	15 51
Greenland, A friend,	5 00—20 51
Strafford county.	
Meredith Village, 1st Cong. ch.	8 50
Sandwich, Levi W. Stanton,	3 00—11 50
Sullivan county Aux. Society.	
Claremont, "H. B."	2 00
	109 98

### VERMONT.

Bennington county.	
Bennington, 2d Cong. ch.	23 11
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Cabot, Cong. ch. and so.	30 00
East Hardwick, Cong. ch. and so.	18 75—48 75
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Bakersfield, Cong. ch. and so.	16 00
Orleans county.	
—, A friend,	5 00
Rutland county.	
Castleton, Cong. ch., m. c.	9 00
Washington county Aux. Soc. G. W. Scott, Tr.	
Northfield, Cong. ch. and so.	19 05

Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro', Cen. Cong. ch. (of wh. m. c., 20.92; and from T. Wilder, 25),	91 31
Dummerston, Cong. ch. and so.	56 74
Jamaica, Cong. ch. and so.	6 50
—, A friend,	154 55
	20 00
	295 46

## MASSACHUSETTS.

Barnstable county.	
North Truro, Ladies,	3 11
Berkshire county.	
Hinsdale, Cong. ch. and so.	8 61
Mill River, Cong. ch. and so.	19 00
North Adams, 1st Cong. ch.	50 22
Peru, Cong. ch. and so.	13 00
Sheffield, Cong. ch., m. c.	6 25
Williamstown, 1st Cong. ch.	49 51
Bristol county.	146 59
Norton, Cong. ch. and so. (of wh. from Mrs. E. B. Wheaton, to const. FRANCES V. EMERSON, H. M., 100),	109 40
Rehoboth, Cong. ch. and so.	31 77
Brookfield Ass'n. William Hyde, Tr.	141 17
North Brookfield, 1st Cong. ch.	50 00
Essex county.	
Andover, Chapel ch.	24 00
Lawrence, Lawrence-st. ch.	200 00
Essex county, North.	224 00
Ipswich, 1st ch. and so.	25 00
Newburyport, North Cong. ch.	21 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	46 00
Beverly, Dane-st. ch. and so.	469 12
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Greenfield, 2d Cong. ch.	43 76
Montague, 1st Cong. ch.	44 00
Hampden co. Aux. Society. Charles Marsh, Tr.	87 76
Chicopee, 2d Cong. ch., 29.48; 3d Cong. ch., 3.32,	32 80
Ludlow, Cong. ch. and so.	20 20
Palmer, 2d Cong. ch.	25 00
Springfield, South Cong. ch.	85 39
West Springfield, 1st Cong. ch.	20 00
Hampshire co. Aux. Society.	183 39
Amherst, 1st Cong. ch.	60 00
Granby, F. E. Taylor,	20 00
Middlesex county.	80 00
Cambridgeport, Pilgrim ch.	190 00
Lexington, Hancock ch.	15 00
Melrose, Orth. Cong. ch.	75 00
Newton Centre, 1st Cong. ch.	127 75
Newton Highlands, Cong. ch. and so.	149 23
Somerville, Franklin-st. ch. and so.	138 12
Waltham, Trin. Cong. ch.	28 87
Middlesex Union.	723 97
Fitchburg, Calv. Cong. ch.	5 00
Norfolk county.	
Atlantic, Memorial Cong. ch.	1 00
Braintree, South Cong. ch.	19 35
Quincy, Cong. ch., m. c.	14 00
Old Colony Auxiliary.	34 35
New Bedford, 1st Cong. ch.	57 55
Plymouth county.	
Campello, A friend,	10 00
Suffolk county.	
Boston, Old South ch., 4.208; Mt. Vernon ch., 500; do., J. S. Ellis, 20; Brighton, Evang. ch., 203.42; Highland ch., 4.41; Mrs. C. A. Spaulding, for Japan, 100; "S. W.," for educa. work of Mr. Neesima, Japan, 25,	5,060 83
Chelsea, Central ch., 17.73; Members of 1st, Central, and 3d Cong. ch's, for press for Samokov, Bulgaria, 110,	127 73
Worcester county, North.	5,188 56
Templeton, Trin. ch.	9 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Baldwinville, 1st Cong. ch.	14 58
Boylston, Cong. ch. and so., to const. Rev. ISRAEL AINSWORTH, H. M. Leicester, 1st Cong. ch.	50 41
	147 27

Oxford, Cong. ch. and so.	24 04
Worcester, Salem-st. ch., 47; Piedmont Cong. ch., 40; Summer-st. ch., 7.56; "M. F. W.," for educa. work of Mr. Neesima, Japan, 20; A friend, 3.50,	118 06
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.	334 36
Millford, 1st Cong. ch.	30 72
Roslindale, A friend,	5 00
	7,849 65

Legacies. — Belchertown, Jonathan Webber, add'l, by Purlin Shearer, Ex'r,	413 61
Frammingham, Geo. A. Trowbridge, by B. A. and W. H. Trowbridge, Ex'r,	500 00
Randolph, Ebenezer Alden, M.D., add'l, by E. K. Alden, Ex'r,	1,000 00
Taunton, Betsey Perkins, int.	4 04
	1,917 65
	9,767 30

## RHODE ISLAND.

Providence, Pilgrim Cong. ch., 200; Chas. H. Sprague, for work of Rev. G. T. Washburn, Pasumalai, India, 100,	300 00
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## CONNECTICUT.

Fairfield county.	
Redding, Cong. ch. and so.	35 08
Hartford county. E. W. Parsons, Tr.	
East Hartford, South Cong. ch.	20 00
Farmington, Cong. ch. and so. (of wh. from Henry D. Hawley, with other dona., to const. CHARLES D. HAWLEY, H. M., 50),	125 34
Hartford, Hosmer Hall,	5 00
Marlboro', Cong. ch. and so.	5 00
New Britain, 1st Ch. of Christ,	169 00
North Manchester, Cong. ch. and so.	125 00
Litchfield co. G. M. Woodruff, Tr.	449 34
Barkhamsted, Cong. ch. and so.	2 00
Harwinton, Cong. ch. and so.	22 30
Norfolk, Cong. ch. and so.	72 00
Thomaston, Cong. ch. and so.	27 56
Middlesex co. E. C. Hungerford, Tr.	123 86
Clinton, Cong. ch. and so., 37.01; Rev. Thomas A. Emerson, 15;	
Mrs. Emerson, 5,	57 01
Old Saybrook, Cong. ch. and so.	23 00
New Haven co. F. T. Jarman, Ag't.	80 01
Birmingham, Cong. ch. and so.	90 09
New Haven, United ch., m. c., 10.25; Centre ch., m. c., 4.53;	14 78
Northford, Cong. ch. and so.	25 00
Prospect, Cong. ch. and so.	12 17
Wallington, Cong. ch. and so.	21 00
Westville, Cong. ch. and so.	29 42
New London co. L. A. Hyde and H. C. Learned, Trs.	192 46
Hanover, Cong. ch. and so.	8 50
New London, 1st Ch. of Christ (of wh. m. c., 17.43),	30 23
Norwich, Broadway ch.	100 00
Windham county.	138 73
North Woodstock, Mrs. J. W. Allen,	5 00
—, A friend,	12 00
	1,036 43

Legacies. — Litchfield, Hannah L. Hawley, by Isaac W. Brooks, Ex'r,	740 58
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## NEW YORK.

Brooklyn, Park Cong. ch.	5 75
Cambria, 1st Cong. ch.	11 00
Clifton Springs, Mrs. Harrington, in aid of pupils in College at Harpoor,	25 00
Clinton, Mrs. Geo. K. Eells,	10 00
Flushing, Cong. ch. and so.	60 12
Glens Falls, A friend,	30 00
Homer, B. W. Payne,	10 00
Jamesport, Cong. ch. and so.	3 70
Little Valley, Cong. ch. and so.	7 40
Mt. Sinai, Miller's Place, m. c.	19 00
New York, Calvary Pres. ch. (of wh. from Mrs. Buell, 10), special, for	



work of Rev. R. Chambers, Erzroom,	
35; A friend, to const. Mrs. ADELIN	
H. RICHARDS, H. M., 100; S. T.	
Gordon, for Y. M. C. A. Hall, Osaka,	
Japan, 25; Caroline Murray, 10,	170 00
North Pitcher, Cong. ch. and so.	5 50
Oxford, Cong. ch. and so.	26 00
Pitcher, Cong. ch. and so.	14 10
Poughkeepsie, Mrs. Anne S. Banfield,	
with other dona., to const. MAMIE C.	
BANFIELD, H. M.	34 00
Sidney Plains, Charles S. Fitch,	5 00
Suspension Bridge, Cong. ch. and so.	20 44
Utica, Plymouth Cong. ch.	8 84—465 85
<i>Legacies.</i> — Westport, A. B. Mack, by	
A. B. Clark,	200 00

665 85

## PENNSYLVANIA.

Ebensburg, 1st Cong. ch.	4 90
Lander, A. Cowles & Son,	25 00
Sharon, 1st Cong. ch.	5 21—35 11

## NEW JERSEY.

Freehold, Mission Band of Sem'y, for	
work of Agnes M. Lord, Smyrna,	35 00
Jersey City, Tabernacle Cong. ch.	52 00
Paterson, Auburn-st. Cong. ch.	14 00—101 00

## FLORIDA.

Daytona, Mr. and Mrs. Geo. H. Clark,	5 00
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## MISSISSIPPI.

Tougaloo, Cong. ch.	5 00
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## TEXAS.

Austin, Tillotson ch.	5 25
Fort Worth, M. Marty,	25 00—30 25

## OHIO.

Cincinnati, Storrs' ch.	10 00
Cleveland, Jennings-ave. Cong. ch.,	
75; Franklin-ave. Cong. ch. and Sab.	
sch., 21.20,	96 20
Columbus, Eastwood Cong. ch.	4 40
Hudson, Wm. C. Webster,	10 00
Lodi, Cong. ch.	15 50
Oberlin, Mrs. L. G. B. Hills, for work	
of Mrs. Coffing in Hadjin,	20 00
Ripton, "C. S. F."	10 00
Toledo, 1st Cong. ch.	57 46—223 56

## INDIANA.

Terre Haute, 1st Cong. ch.	30 90
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## ILLINOIS.

Canton, 1st Cong. ch.	28 25
Champaign, Cong. ch.	43 13
Chicago, New Eng. Cong. ch., 31.02;	
Warren-ave. Branch 1st Cong. ch.,	
8.75; Union-park Cong. ch., m. c.,	
7.15; South Cong. ch., m. c., 5.49,	52 41
Dover, Cong. ch.	38 00
Glencoe, Cong. ch.	65 90
Hampton, Cong. ch.	2 56
Lockport, 1st Cong. ch.	10 88
Payson, Cong. ch.	15 00
Princeton, Cong. ch.	20 00
Ridge Prairie, Rev. Andrew Kern,	5 00
St. Charles, Cong. ch., A friend,	1 00
Wilmette, 1st Cong. ch.	32 00—314 13

*Legacies.* — Dixon, Cyrus A. Davis,  
by Hattie E. Dodge, Ex'r,

1,000 00

1,314 13

## MISSOURI.

Brookfield, Cong. ch.	12 50
Lebanon, Cong. ch.	26 00
St. Joseph, Tab. Cong. ch.	30 55—69 05

## MICHIGAN.

East Saginaw, 1st Cong. ch.	25 96
Lake Linden, 1st Cong. ch.	9 00
Manistee, Cong. ch., with other dona.,	
to const. Rev. EDMUND B. FAIR-	
FIELD, H. M.	30 00

Olivet, Cong. ch., to const. Rev. ORA-	
MEL HOSFORD and Rev. STEPHEN O.	
BRYANT, H. M.	104 18
Romeo, Cong. ch.	13 00
South Haven, 1st Cong. ch.	22 00—204 14

## WISCONSIN.

Beloit, 1st Cong. ch.	116 00
Berlin, Rev. James Chamberlin,	15 00
Lancaster, Cong. ch. (of wh. from	
"M. B. E.," 25),	58 80
Milton, Cong. ch.	21 00
River Falls, 1st Cong. ch.	31 00—241 80

## IOWA.

Big Rock, Cong. ch.	8 00
Des Moines, The home-offering of three	
sisters,	5 25
Gilman, Cong. ch.	17 80
Grinnell, Cong. ch.	162 80
Gomer, Cong. ch.	4 00
McGregor, Cong. ch.	22 35
Newburg, Cong. ch.	3 11
Tipton, Cong. ch.	8 50—231 99

## MINNESOTA.

Glyndon, Union Cong. ch.	8 42
Minneapolis, Plymouth ch., 48.21;	
Lyndale, Cong. ch., 16.12; E. S.	
Jones, 100; Mrs. Henry L. Chase	
and friends, for Nellie Bartlett's	
work, 10.75; Three friends, for kin-	
dergarten work of Nellie Bartlett, 10,	185 03
Spring Valley, Cong. ch.	20 50
Winona, Cong. ch.	47 73—261 73

## KANSAS.

Dial, Cong. ch.	2 53
Manhattan, Cong. ch.	20 00
Reno Centre, Cong. ch.	2 75
Wyandotte, Cong. ch.	22 70—47 92

## NEBRASKA.

Olive Branch, Ger. Cong. ch., Ladies	
Miss'y Soc'y,	10 00

## CALIFORNIA.

Pasadena, 1st Cong. ch.	15 04
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## OREGON.

Forest Grove, 1st Cong. Sab. sch., for	
support of a native helper, Foochow,	
China,	30 00

## DAKOTA TERRITORY.

Columbia, Cong. ch.	12 00
Lake Preston, Cong. ch.	7 00
Pierre, 1st Cong. ch.	5 00
Springfield, 1st Cong. ch.	2 50—26 50

## FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Philippopolis, Evang. ch.,	
for work in Prague, 22; Sophia,	
Rev. J. N. Matineff, "A thank-	
offering for his first-born," 10,	32 00
China, Tientsin, Church collection,	5 16
Japan, Kobe, DeWitt C. Jencks,	28 00
Sandwich Islands, Honolulu, S. N.	
Castle, 500; E. K. Bingham, 5,	505 00
Turkey, Constantinople, Rev. H. S.	
Barnum and wife,	50 00
Zulu Mission, Mon. con. collections,	
Adams, 31.52; Mapumulo, 14.70;	
Umsunduzi, 13.17; Umzumbi, 11.47;	
Ifumi, Jubilee offerings, 22.58; J.	
Ireland, 24.50,	117 94—738 10

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*

For several missions, in part, 9,103 19

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer,* 4,000 00

## MISSION SCHOOL ENTERPRISE.

MAINE. — Portland, Williston Cong. Sab. sch.	15	09
VERMONT. — Bennington, 2d Cong. Sab. sch., 25; Cornwall, Cong. Sab. sch., 8.82; Dummerston, Cong. Sab. sch., 12.	45	82
MASSACHUSETTS. — Boston, Village Sab. sch. (Dorchester), for Rev. R. Winsor, 29.24; Fall River, Junior Miss'y Soc'y, for a pupil in Mr. Farnsworth's school, Cesarea, 30; Lakeville and Taunton, Precinct Sab. sch., 9.33; Milford, Cong. Sab. sch., for support of two Greek girls in Miss Twichell's school, Constantinople, 27.	95	57
CONNECTICUT. — Cromwell, Cong. Sab. sch., 112.93; Meriden, 1st Cong. Sab. sch., for a pupil in Turkey, 50; New Britain, "Banyan		

Seeds" of South Cong. ch., 9.08; Simsbury, Cong. Sab. sch., for Umzumbe, 20.	192	01
NEW YORK. — Cambria, Cong. Sab. sch., 10.50; Oswego, 1st Cong. Sab. sch., for scholarship at Erzroom, 1.	11	50
FLORIDA. — Orange City, "Rainbow Circle,"	5	00
OHIO. — Cincinnati, Young Peo. Chris. Asso. of Columbia Cong. ch., for work of Mr. Winsor, Sirur, 10; Springfield, Cong. Sab. sch., Miss Berry's class, for work of Mr. Fay, W. C. A., 2.50.	12	50
MICHIGAN. — Imlay City, Cong. Sab. sch., for Japan,	7	25
KANSAS. — Fowler City, 1st Cong. Sab. sch.	1	50
DAKOTA TERRITORY. — Lead City, Cong. Sab. sch.	5	00
	391	24

## CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Lebanon, Cong. Sab. sch., 3.60; Portland, Williston, Cong. Sab. sch., 19.50.	23	10
NEW HAMPSHIRE. — Hampton Falls, Frank B. Fogg, 20c.; Hollis, Cong. Sab. sch., 50c.; Swanzy, Cong. Sab. sch., 3.	3	70
VERMONT. — Bakersfield, Cong. Sab. sch., 10; Barre, Carrie and Nellie, 40c.; Newbury, 1st Cong. Sab. sch., 3.30; Wallingford, Cong. Sab. sch., 11.	24	70
MASSACHUSETTS. — Auburndale, Friends, 1.60; Beverly, Washington-st. ch. Mission Band, 22.41; Boston, Village Sab. sch. (Dorchester), 16; do., "Our Union," 5; Cambridge, Intermediate dep't of North-ave. Cong. Sab. sch., 17; Prospect-st. Sab. sch., 20c.; Chatham, Cong. Sab. sch., 1.70; Lanesville, Cong. Sab. sch., 1.40; Mill River, Cong. Sab. sch., 2.65; Newton Centre, 1st Cong. Sab. sch., 10; Northampton, Edwards Cong. Sab. sch., 15.71; Waquoit, A. Crocker, 30c.; Winchendon, 1st Cong. Sab. sch., 2; Worcester, Primary dep't of Salem-st. Sab. sch., 6.60; Summer-st. Sab. sch., 3; Mr. Risteen, 25c.	105	82
CONNECTICUT. — Buckingham, Cong. Sab. sch., 3; Haddam, Cong. Sab. sch., 9.31; Hartford, 1st Cong. Sab. sch., 29; Hebron, 1st Cong. Sab. sch., 2; New Haven, Sab. sch. of Ch. of the Redeemer, 21.31; New London, Henry Martyn Miss'y Soc'y of 2d Cong. Sab. sch., 25; Salem, Cong. Sab. sch., 2; Watertown, Cong. Sab. sch., add'l, 1.	92	62
NEW YORK. — Bridgewater, Cong. Sab. sch., 3.40; Clinton, Freddie N. Ellis, 3; Franklin, Cong. Sab. sch., 11.50; Goshen, Eleanor F. Tracy, 40c.; Jamesport, Cong. Sab. sch., 2.30; Oswego, Cong. Sab. sch., 5.27; Warsaw, Cong. Sab. sch., 25.	50	87

NEW JERSEY. — Orange Valley, Cong. Sab. sch., add'l, 1.20; Trenton, Laura W., Ethel R., and Vera Moses, 30c.	1	50
GEORGIA. — Atlanta, Sab. sch. of Ch. of the Redeemer,	10	00
OHIO. — Austinsburg, 1st Cong. Sab. sch., 10; Columbus, 1st Cong. Sab. sch., 12.84; Cortland, Cong. Sab. sch., 3; Gomer, Cong. Sab. sch., 15; Lodi, Cong. Sab. sch., 5.25.	46	09
ILLINOIS. — Bowsburg, Morning Star Mission Band, 1.27; Chenoa, Cong. Sab. sch., 2.02; Greenville, Carrie S. Peach, 10c.; Toulon, Cong. Sab. sch., 6.10.	9	49
WISCONSIN. — Royalton, Cong. Sab. sch.	2	20
IOWA. — Marshalltown, W. T. Smith,	50	
MINNESOTA. — Aitkin, Cong. Sab. sch.	1	00
WASHINGTON TERRITORY. — Olympia, Cong. Sab. sch.	4	00
DAKOTA TERRITORY. — Lake Preston, Cong. Sab. sch.	3	00
MICRONESIA. — Caroline Islands, Training School and Girls' Boarding School,	35	00
TURKEY. — Monastir, G. D. Kyrias,	5	41
	419	00

Donations received in April,	27,205	64
Do. (Thank-offerings), received in April,	1,115	00
Legacies received in April,	3,868	23
	32,188	87

Total from September 1, 1885, to April 30, 1886: Donations, \$237,126.74; Legacies, \$80,468.91 = \$317,595.65.

MASSACHUSETTS. — Boston, B. F. Sturtevant, a steam-fan, blower, and engine for the *Morning Star*, value, \$300.

CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL —  
"THE MORNING STAR."

VERMONT. — Castleton, Friends,	1	00
MASSACHUSETTS. — Chatham, Stockholder,	25	
SPAIN. — San Sebastian, Subscriptions,	11	33
	12	58

Previously acknowledged,	48,237	74
	48,250	32

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND. —  
FOR WOUNDED BULGARIANS.

# FOR YOUNG PEOPLE.

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## ANOTHER MARTYR IN AFRICA.

ON the 31st of October, 1885, Bishop Hannington, of the English Church Missionary Society, was killed at Unyalla, on the northeast shore of Lake Nyanza. This was done by the orders of Mwanga, the young king of Uganda, son and successor of Mtesa. Bishop Hannington was trying a shorter route from the coast to Uganda, starting inland from Mombasa. The journey had hitherto been made from Zanzibar by way of Mpwapwa, and had occupied three months. To the bishop's adventurous spirit it was no objection that the new way was comparatively unknown and dangerous. From his boyhood he had delighted to do and dare the most difficult things. The accompanying likeness of him is from *The Church Missionary Quarterly Token*, and indicates a strongly marked character.



BISHOP HANNINGTON.

James Hannington was born in 1847, and spent much of his early life with his parents on board their yacht. He was a high-spirited and generous boy, of fine abilities, but too frolicsome to be industrious. At fifteen he left school for business. This he tried for six years, still living on board the yacht at Portsmouth and going daily to Brighton. He took many long-yachting holidays, and made land journeys also, till he could say that he had seen every capital in Europe except two. In 1868 he entered college at Oxford, with a view to studying for



the life of a clergyman. Here, says one of his friends, who has given his recollections in *The Church Missionary Intelligencer*, "he frolicked, colt-like, across the green pastures of undergraduate life. When he laughed, the spirit of laughter took full possession of him. It was contagious, he so evidently enjoyed it: it came welling up with such wild, uncontrollable waves." At this time he was a tall young fellow of twenty-one, of pliable figure, with clear gray eyes which twinkled with latent fun under deep-set, projecting brows, and with a mouth the pouting lips of which seemed half-humorously to protest against life in general.

"Jim," as he was called, became at once the fashion. He was the most popular freshman of his year, and was received into the best set. He became captain of the "Eight," and president of the "Red Club." He had such personal courage that danger offered a positive attraction to him. In riding he would select the most break-neck places, and in canoeing a flooded country he always sought the most dangerous rapids. Those who knew him would not be at all incredulous as to the extraordinary lion story he told after his first missionary journey in Central Africa. It is given, with other facts as follows, in *The Church Missionary Intelligencer* for April, 1886:—

"At about a mile from camp he saw some animal moving through the dense mimosa scrub, and, firing, killed it. His prey proved to be a large lion's cub. The gun-bearer, seeing this, fled with every sign of terror, and shouted to him to do the same. It was time indeed to do so. The cries of 'Run, Bwana, run!' were accentuated by a double roar, and, looking round, Hannington saw the bereaved parents, a fine lion and lioness, coming toward him with long, bounding leaps over the scrub. An ordinary man, encountering lions for the first time, would probably have lost all presence of mind, and, turning to run, have been inevitably destroyed. He deliberately faced round upon his enemy. The enraged lions were distant but a few paces, but they suddenly checked, and both stood as though transfixed, glaring upon him. So they remained for some time, till Hannington, placing one foot behind the other, and still keeping his eyes fixed upon the yellow orbs before him, gradually increased his distance, and having placed about a hundred yards between himself and the monsters, quietly walked away. But the indomitable nature of the man comes out more strongly in what followed. Most men would have concluded that they had had enough of such an adventure, and have accepted their escape from the jaws of death, or at least would not have renewed the contest without assistance. Hannington was formed of quite another metal. He determined that he would return and secure the skin of the cub he had killed. So he retraced his steps. When near enough to observe their motions, he could see that the lion and lioness were walking round about their cub, licking its body, and filling the air with low growlings. At this moment an unknown flower caught his eye. He plucked it, took out his note-book, pressed it between the leaves, and classified it as far as he was able; then, with coolness perfectly restored, he ran forward a few paces, threw up his arms, and shouted! Was it that the lions had never encountered so strange an antagonist before? At all events, they looked up, then turned tail, and bounded away. He dragged the cub for some distance, till having left the dangerous vicinity, he shouldered and brought it into camp."



LIONS AND JACKALS DISTURBED BY HUNTERS.



In addition to this absence of fear, Mr. Hannington had a strong will. After his days of preparatory study were over, he took charge of St. George's Church in Hurstpierpoint, the place of his birth. He set himself against intemperance, and became a total abstainer; conceiving himself bound everywhere by this resolve, years after, while seeking health in Switzerland, he was making the ascent of Monte Rosa. He was not well, and suffered from "snow-sickness." The usual remedy is a mouthful of brandy, and it would, no doubt, have been effectual. The guides repeatedly urged him to take it, but he resolutely refused, and, conquering by sheer effort of will, he reached the summit. This same strength of will and power of endurance saved his life more than once in Africa. At one time he was left for dead by his bearers, but found strength to crawl after them into camp.

During his earlier years Mr. Hannington had no very earnest religious life. The conversion of a friend was the means of deepening his convictions and purposes. He became the humblest of learners, and received the kingdom of God as a little child. He was soon a helper to others, and especially to young men. There was no stiffness or reserve in his manner with them. A mill-worker in his parish said: "We all like Mr. Hannington, and no mistake. He is so free like. He just comes into your house and sticks his hands down into the bottom of his pockets, and talks to you like a man."

It will be seen how well fitted he was for a missionary life. His Oxford friends were delighted when they heard that he had been chosen as the leader of a mission party going into Central Africa. He conducted that mission with so much success that the Church Missionary Society proposed that he should be made Bishop of the Christian churches of Eastern Equatorial Africa, which region he had been exploring. But his health had broken down. *Thirty-seven times in one year he had been stricken with fever.* He recruited at home in England, accepted the bishopric and entered upon its duties with entire self-devotion. He sailed for Africa in October, 1884, going wholly at his own expense, also taking out two workingmen as assistants at his own cost. On the threshold of his work he has met a martyr's death. July 5, 1885, he wrote home, where his wife and friends were anxiously waiting, these touching words: "Starvation, desertion, treachery, and a few other nightmares and furies hover over one's head in ghastly forms, and yet, in spite of all, I feel in capital spirits, and feel sure of results, though perhaps they may not come in exactly the way we expect. In the midst of the storm I can say:—

'Peace, perfect peace, the future all unknown;  
Jesus we know and He is on the throne.'

In conclusion he wrote: "If this is the last chapter of earthly history, then the next will be the first page of the heavenly—no blots and smudges, no incoherence, but sweet converse in the presence of the Lamb."

Does the news of the death of this noble man check the ardor of his countrymen for the service of their King? No; Englishmen are not so daunted. Within four weeks after the rumor of this great sorrow came, *fifty-three* persons offered themselves as missionaries to the very society with which Bishop Hannington was connected. Men fall, but the great work goes on.







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